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REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 12th October 1907.

CONTENTS.

	Page.		Page.
I.—FOREIGN POLITICS.		(a)—Police—concluded.	
Persian Politics	1108	The Calcutta riots	1111
Persian Politics	ib.	The Calcutta riots and their effect on the people's loyalty	ib.
Railways for Afghanistan	1108	The Calcutta riots	ib.
		The riots in Calcutta	1112
		The Calcutta riots	ib.
		The police high-handedness	1113
		The Journal on the recent fracas in Calcutta	ib.
		Conduct of the police during the recent riots	ib.
		Gundas instigated by the police in the recent riots	ib.
		The part played by the police in the riots	ib.
		Looting in the Calcutta riots	ib.
		The Calcutta riots	1114
		Suggested inquiry into the recent riots	ib.
		"Citizens, be careful"	ib.
		The case of Sergeant Walters	ib.
		The Police and Maulvi Leakat Hossein	ib.
II.—HOME ADMINISTRATION.		(b)—Working of the Courts—	
(a)—Police—		The Ainslie-Chaudhuri incident	1116
Police, the authors of unrest in the country	1106	The acquittal of Lala Hansraj and others	ib.
Tiger-scare in Damurhuda thana	ib.	Acquittal of Lala Hansraj and the other accused in the Rawalpindi riot case	ib.
Theft on the Assam-Bengal Railway	ib.	Arrest of Maulvi Leakat Hossein	ib.
Policemen on board the steamers of the Barisal line	ib.	"Kazi Kingsford's conduct"	ib.
The fracas at Sherpur	ib.	The Ainslie incident	1116
Mr. Ryland of the Comilla shooting case	ib.	The Rawalpindi riot case	ib.
The Sherpur fracas and the officials	ib.	Maulvi Leakat Hossein and the Judge of Barisal	ib.
The Calcutta riots	1108	The Sterling case and English justice	ib.
"Boycott" song	ib.	Mr. Cargill and Leakat Hossein	1117
Secrecy in conducting the inquiry into the Sherpur affray	ib.	The Rawalpindi trial	ib.
Mr. A. C. Banerji's arrest	1107	The sentence on Captain Kemp, of Coconada	ib.
The Police in the Barabazar picketing case	ib.		
"The police <i>sulm</i> at Giridih"	ib.	(c)—Jails—	
The recent Sherpur fracas	ib.	Jail experiences of a late convict	1117
A Muhammadan meeting dispersed in the Pabna district	ib.		
An appeal to the Muhammadans of Chandrakona, in the Mymensingh district	ib.	(d)—Eau-ction—	
The riots in Calcutta	ib.	The Risley Circular and the Boycott	1117
A Muhammadan religious meeting in Serajganj stopped by the Police	1108	The National School at Khulna	ib.
Running train thefts	ib.	The Principal of the Sanskrit College and the Sanskrit Title Examination	ib.
An alleged order by the District Superintendent of Police of Mymensingh	ib.	Government scholarship withheld from a High School in Barisal	ib.
Police high-handedness	ib.	Alleged irregularities in the Calcutta Sanskrit College	1118
Police oppression at Sherpur	1109	Importance of medical examination of boys entering Primary Schools	ib.
The public speakers and sedition	ib.	An Inspector for the <i>Chatuspathis</i> of Bengal	ib.
The Beadon Square riots and the Police	ib.	Allegations against Pandit H. P. Shastri	ib.
The Calcutta riots	ib.		
The Calcutta riots	ib.		
The Calcutta riots and the Police	ib.		
The reinstatement of Sasi Bhusan Bhattacharjee, Reserve Sub-Inspector, Comilla	1110		
Extra police in East Bengal	ib.		
The Calcutta riots	ib.		
Rumoured prohibition of public meetings in Calcutta	ib.		
The recent riots in Calcutta	ib.		
The recent Calcutta riots	ib.		

(e)—Local Self-Government and Municipal Administration—

License for cycling at Purulia	...	1119
Raising the bund near Bhargalpoore (Howrah)	...	ib.
The Overseer's inspection of the Sen Bazar Road in Khulna	...	ib.
The bridge over the Sankar Ara Khal in the district of Midnapore—a danger to the local public	...	ib.
The strike of <i>garivallas</i> in Calcutta	...	ib.
Application of section 241 of the Bengal Municipal Act by the Midnapore Municipality	...	ib.
An outbreak of malarial fever in the village of Mallikpur	...	ib.

(f)—Questions affecting the land—

Nil.

(g)—Railways and Communications, including Canals and Irrigation—

Vagaries of the Dacca Railway officers—a cause of popular grievance	...	1119
The Sealdah railway men and <i>swadeshi</i> goods	...	ib.
Grievance of a passenger on the East Indian Railway	...	1120
The transit of <i>swadeshi</i> goods by rail and steamers in India delayed	...	ib.
Grievances of two lady passengers on the East Indian Railway	...	ib.
Inconvenience of the train service at Khulna	...	ib.

(h)—General—

The Beadon Square riots	...	1120
Representation on the Bengal Council	...	ib.
The arrest of Mr. A. C. Banerji, Barrister-at-Law	...	1121
"Duty of the Government"	...	ib.
Mr. Keir Hardie's tour in India	...	ib.
Government and the Indian problem	...	ib.
Under-trial prisoners in the Rawalpindi case	...	1122
The curtailment of Indian military expenditure	...	ib.
The administration of criminal justice in India	...	ib.
A postal complaint	...	ib.
Oppression of the Hindus in the new Frontier Province	...	ib.
Government relief for Orissa floods inadequate	...	ib.
Sir G. S. Clarke, Governor-elect of Bombay	...	ib.
Maltreatment of certain Indian emigrants to Fiji	...	1123
The Government and Maulvi Leakat Hossein	...	ib.
The result of Rawalpindi trial	...	ib.
"Government officials as brokers of <i>Belati</i> goods"	...	ib.
The King-Emperor's letter	...	ib.
Postal inconvenience	...	ib.
A postal complaint	...	ib.
Ainslie-Choudhury incident	...	ib.
Courts of Justice and Jails	...	ib.
The officials' annoyance	...	1124
"Protect religion"	...	ib.
The Sarajganj incident, and Mr. Ainslie's transfer	...	1125

III.—LEGISLATION.

Nil.

IV.—NATIVE STATES.

Nil.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

The condition of the crops on the Mahisadal Estate	...	1125
An all-India famine apprehended	...	ib.

VI.—MISCELLANEOUS.

"The spirit of the Bengalis"	...	1126
Reflection on the arrest of Mr. A. C. Banerjee	...	ib.
Mr. Keir Hardie's disapprobation of Mr. Ainslie's conduct towards Mr. Choudhury	...	ib.
Sastric opinion on the cultivation of lands by respectable classes	...	ib.
Attitude of the Japanese towards Indian students	...	1126
Mr. Keir Hardie's views on the present unrest in India	...	ib.
A political meeting of the Hindus and the Muslims at Gopalpur (Jessore)	...	ib.
A social meeting of the <i>Namashudras</i>	...	ib.
Hindu widows and a contrast between English and Hindu societies	...	ib.
An open letter	...	ib.
Mr. Keir Hardie in India	...	1127
The observance of Partition day: a manifesto	...	ib.
A National Fund	...	ib.
Babu S. N. Banerji and others at Bankura and Midnapore	...	ib.
A fund for helping Basanta Kumar Bhattacharjee's family	...	ib.
Boycott of even English dress, manners, etc.	...	ib.
Usefulness of village associations	...	ib.
Lala Lajpat Rai	...	ib.
Brahmans and the boycott	...	ib.
The <i>London Times</i> on Indian unrest	...	ib.
Maintenance allowance to Ajit Singh's wife	...	ib.
Proposal to start a factory for the manufacture of dyes	...	1128
<i>Swadeshi</i> Yarns	...	ib.
Maulvi Leakat Hossain's high-spiritedness	...	ib.
A National Bank in Calcutta	...	ib.
The <i>Statesman's</i> change of attitude	...	ib.
Import of <i>swadeshi</i> cloth into East Bengal	...	ib.
The Clive Memorial Fund	...	ib.
The present situation	...	ib.
A rumour	...	ib.
Subjects discussed at the Hooghly District Conference	...	1129
The truth about the recent Darjeeling Mail train incident	...	ib.
The importance of the study of Sivaji's life at the present time	...	ib.
A <i>swadeshi</i> meeting at Raniganj	...	ib.
The Parsi Bagan meeting	...	ib.
A <i>swadeshi</i> money-lender	...	1130
"Inmost thoughts and loyalty to the Government"	...	ib.
The importance of the cultivation of jute in Bengal	...	ib.
A proposed Muhammadan Association in the Metropolis	...	1131
Brahmins advocating boycott of foreign goods	...	ib.
Boycott of <i>belati</i> articles by the Intally Brahmins	...	ib.
"Englishmen, do your duty"	...	ib.
Mr. M. S. Dass's visit to England	...	1132
Mr. Keir Hardie on Indian handicrafts	...	ib.
Mr. Keir Hardie at Barisal	...	ib.
A rumour regarding the Sikhs	...	ib.
Mr. Keir Hardie in Eastern Bengal	...	ib.
Effects of Mr. K. Hardie's visit	...	ib.
Jute cultivation in Bengal, and its foolish effects	...	1133
The loyal resolutions of the Khatriyas at Benares	...	ib.
An appeal	...	ib.
A contradiction	...	ib.
The <i>swadeshi</i> agitation, a real force	...	ib.
A straw in a thief's beard	...	ib.
Mr. Keir Hardie in East Bengal	...	ib.
Mr. Keir Hardie	...	1134
The sedition cases and their direct effect	...	ib.
The Commissioner of Patna and Babu Raja Ram	...	ib.
The <i>Englishman's</i> aspersions on Hindu widows	...	ib.
The conduct of Mr. Ainslie	...	1135
Anti-Hindu feelings among Muhammadans	...	ib.
The Sarajganj incident	...	ib.
Bipin Chandra Pal	...	ib.
How to get rid of English oppression	...	ib.
<i>Swadeshi</i>	...	ib.
Enquiry about the National Fund	...	ib.
An English President from the next Congress	...	1136
The unrest in Bengal	...	ib.
Indians and Government services	...	ib.
The Sterling case	...	ib.
Reflections suggested by the riots in Calcutta	...	ib.

VI.—MISCELLANEOUS—concluded.

An exhortation ...	1137
The moral of the Calcutta riots—"Strike when you are struck" ...	ib.
Leakat Hossein's procession, a terror to the <i>Feringhi</i> ...	ib.
The Sterling case ...	ib.
<i>Swadeshi</i> at Kalighat ...	ib.
The Calcutta riots and the <i>Empire</i> ...	1138
The <i>Times</i> on the <i>swadeshi</i> agitation ...	ib.
Mr. Keir Hardie's utterances as Mymensingh ...	ib.
A <i>swadeshi</i> vision ...	ib.
An invocation to the goddess Durga ...	ib.
A book named "Olive, the Forgerer" ...	ib.
Government officials try to kill <i>swadeshi</i> ...	ib.
A fund in aid of Sergeant Walters ...	1139
A poem on Babu B. C. Pal ...	ib.
Imminent oppression and how to meet it ...	ib.
<i>Swadeshi</i> manifesto ...	ib.
Leakat Hossein to address a meeting at Baranagar ...	1140
<i>Swadeshi</i> ...	ib.
<i>Swadeshi</i> goods delayed in transit on the Eastern Bengal State Railway ...	ib.
A request to Bengali ladies ...	ib.
On the commemoration of the Bengal partition day ...	ib.
"The <i>Feringhi</i> is destroying his dominion through the fault of his own judgment" ...	ib.
"The fish-woman of Koilaghat" ...	1141
The humorist of the <i>Bangavasi</i> newspaper ...	ib.
A call to the sphere of duty ...	1142
Attack on the <i>Statesman</i> newspaper ...	ib.
The <i>Englishman</i> on the Hindu widow ...	ib.

URIA PAPERS.

Violent storm and heavy rain in Sambalpur ...	1142
Application for <i>taccavi</i> advances and other sorts of help ...	ib.
Organisation of relief in Kanika ...	ib.
A postal complaint ...	ib.
Relief to the distressed in Balasore ...	ib.
Irregularity in the payment of salaries to the teachers of aided schools in Balasore ...	1143
The insanitary condition of Bhingarpur in Puri ...	ib.
A suggestion for the insertion of a new provision in the Court of Wards Act ...	ib.
A girls' school in Boad ...	ib.
A postal complaint ...	ib.
The <i>Bande Mataram</i> case in Calcutta ...	ib.
Mr. K. Hardie in India ...	ib.
Mr. M. S. Das, C.I.M., in England ...	ib.
The Administration Report of Mayurbhanj for 1905-06 ...	ib.
Suggestions regarding relief ...	1144
Loss of crops in Darpan, in Cuttack ...	ib.
An account of donations for the relief of the distressed in Cuttack ...	ib.
The weather in Cuttack ...	1145
The weather in Puri ...	ib.
The Utkal Brahmin Samiti in Puri ...	ib.
The plague and its origin ...	ib.
Cholera in Cuttack ...	ib.
Cholera in Jajpur ...	ib.
A railway complaint ...	ib.
A proposal to establish a new station near Bhadrak ...	ib.
The one-anna nickel coin ...	ib.

I.—FOREIGN POLITICS.

REFERRING to the report of the St. Petersburg correspondent of the *Times* of London that on the presentation to it, in the regular course, of the extracts from the Anglo-

Persian Politics.

Russian Convention, the Persian State has neither objected to, nor expressed its dissatisfaction with the terms of the Convention, the *Namai Muqoddas Hablul Matin* [Calcutta] of the 30th September exclaims:—

“May the curse of God be upon the traitors who misinterpret to our open-hearted ruler the Anglo-Russian agreement so disastrously injurious to the nation!”

2. Commenting upon the Anglo-Russian Convention, the same paper writes:—

Persian Politics.

The Convention under reference begins with the terms relating to the security and independence of Persia. Really, these are as so many terms of formality with which Royal documents are generally prefaced. Even their direct import is susceptible of question. Equally flattering were the assurances offered by Japan with regard to Corea which is now reduced to the situation of one of its principalities. Other similar negotiations also had a like beginning, the ends of all of which were more or less the same. Such were the negotiations regarding Egypt and Morocco, Afghanistan, Tibet and Iran, Russia and Poland, England and the Native States of India, and France and Madagascar, Siam and Anam. As it appears, it has been customary for the last fifty years to call these agreements Commercial negotiations. This has been to prevent agitation, in order to make the nation whom it is in purpose to injure an easy prey.

Seeing that the fact of declaring such negotiations as Commercial even, tended to excite the suspicion of the people who began to attribute political motives to them, they have now very wisely declared this agreement between Russia and England to have been effected to answer a geographical purpose. The portions of Iran which after its partition between the two powers have been reserved for Persia are Shiraz, less than half of “Khitai Faras” and more than half of “Khozistan”. But, in these also they are going to have concessions regarding commerce and railways, as well as to secure various other privileges. And the terms of the agreement bearing upon the independence of Persia, and the development of its commerce, relate exclusively to these outlying territories.

Evidently the latent object of the Convention is the division of Persia. The reason for calling it physical is to hoodwink the people. Persia is peopled by one nation who speak the same language and profess the same religion and have, of late, been awakened to the sense of their general and political reforms. Under these circumstances, it is evidently difficult for an alien to take possession of the whole country, and rule over its people successfully. They have, therefore, sought to divide it geographically to disunite the people, in the first instance, in order to impede their progress, later on. And this is a stepping stone to the attainment of the political object in view.

The English have all along been in terror of a Russian invasion of India. In order to help its object in view, Russia did not acknowledge the supremacy of England over Afghanistan. This made the latter restless. Also, Tibet which formed a route for the Russian invasion of India, kept them in no less anxiety. So, in order to remove this terror and to strengthen their situation by safe-guarding their frontier, the English made the proposal of the agreement in question to Russia, taking advantage of the internal dissensions at home and the defeat abroad. And all this has been to absorb Persia, Afghanistan, and Tibet not suffering in the least.

At all events, England will never be a gainer by the agreement, so far as we are concerned. Having regard to what the Russians have suffered at the hands of the English for the last hundred years, they are not likely to look upon the latter as their sincere friends. Russia has only yielded for the time to the demand of the movement by entering into this Convention. Very likely, she will break the engagement when the time would be favourable to it

NAMAI MUQODDAS,
HABUL-MATIN,
Sept. 30th, 1907.

NAMAI MUQODDAS
HABUL-MATIN,
Sept. 30th, 1907.

As for the Persians, they considered the English as time-servers, selfish, insincere and faithless to their promises, ever since the latter repudiated their bargain on the strength of which Persia had rejected the suit of the Ambassador of Napoleon, and also ever since they acted contrary to their agreement in connection with the affairs of Afghanistan and committed some high-handedness on the frontier of Beluchistan and the boundary of the Persian Gulf. But subsequently a reaction took place in their favour. The Persians wiped away from their minds the memory of the past deeds of the English, and began to look upon them as their sincere friends, although the wise men of Iran still held to their old views and kept on making the following pronouncements about them. "Of all the European nations, the English are the greatest friend-killers. The more you are friendly to them, the more will they be inimical to you. By as much as the other nations have been lenient in their treatment of them, even by so much have they been severe in their response. In fact, the Afghans, as represented by the late Amir Abdur Rahaman as also his successor, have studied them the best. They have been invariably hard in their dealings with them, and that of course to their advantage." After all, now that the Persians are convinced that it is the English that stand at the bottom of the Anglo-Russian convention, there will, naturally, be an estrangement of feeling between the two nations henceforward.

But, at any rate, this division of their country will awaken the Persians all the more to a sense of the necessity for strengthening their situation. And since they have been already aroused to their interest, they will never forget the blow thus dealt out to them. They will not, it is hoped, feel easy till they have made necessary amends for their past neglect. Evidently, it is to themselves that the Iranians owe their weal and woe. Had they inaugurated a national propaganda to consider how they should make up for their past neglect, even a hundred of such negotiations would not have harmed them the least. And as for the English, they will never be safe from the advances of their rivals to their beloved Hindustan, even if Persia gives itself up to Russia.

Those that have insight into politics, understand full well that it is under a special constraint that the Tsar ignores having any idea of invading India and gladly acknowledges the geographical boundary of the Indian frontiers as fixed by the English. He would be mad after Hindustan, when the internal dissensions in his country have ceased. On this occasion, the Persian whose success and prosperity has been so injuriously affected by the Convention thus brought about by the English will, naturally, side with him, and a Russian invasion of India will, of course, be a possibility. Then it would be difficult for the English to face a grand power so many thousand miles away from the frontier, inasmuch as, according to the negotiation, the military power of Persia will then be either placed at the disposal of Russia, or it will be obliged to remain under its control. Again, for a power so grand as Russia, it will make no difference either to invade Mukram or Quetta. Of course, it will be easy for it to do the former, because of its proximity to its own territory.

By this convention the English have proved themselves unfriendly to the wellbeing of other nations. The nickname of Russia as enemy to order and justice has now been purchased by the English. They have, as it were, hanged justice and humanity, and have nipped the advancement of the Persians in the bud. And they have, as a result, gained an infamy which will not go without bringing them a political injury. Their present Ministry also, which was characterized with fairness and justice and was known as a patron of order and peace, has lost the good opinion of the people.

Statesmen are generally of opinion that the Convention has accelerated the Russian invasion of India. It has, besides, added to the strength of Russia and detracted from that of the English. Just in the way Japan gained power over Russia, the English have now made Russia gain power over themselves. In fact, the Convention would have been advantageous to the English, if the liberty of Persia had not been interfered with, and if the latter had rather been pushed on instead of being thus hampered in gaining power and success, inasmuch as the strength of Persia would have acted as a shield to India against a Russian invasion of the country.

In conclusion it should not be left unnoticed that the horizon of the political sky in India appears gloomy at present, and the feeling of distrust in the ruler is fast growing in the minds of the ruled. Should this go on increasing, it will, on its seeking full vent, put the British Government in a great difficulty as regards the administration of India. Reflecting upon this, the English have committed an egregious mistake in the direction of politics by thus making the Russian approach to India quite easy. If the people of England go deep into the matter, they will be able to understand the unwisdom of their policy. Of course, none can compare the present conditions of Russia and Iran with what they will be ten years hence, and at the same time none can say that the English will ever remain as successful a nation as now, and that India will always be an abode of peace and order.

3. The *Bangavasi* [Calcutta] of the 5th October notices a prophecy by the Englishman that the Amir of Afghanistan will soon construct railways in his kingdom and connect them with the Indian Railway system; and queries: "Is the political intelligence of the Amir so small?"

BANGAVASI,
Oct. 5th, 1907.

II.—HOME ADMINISTRATION.

(a)—Police.

4. Referring to the recent Sherpur fracas, the *Jashohar* [Jessore] of the 26th September says that under the plea of preserving the peace the Government has been quartering punitive police everywhere, which kindles the flame of unrest throughout the country.

JASHOHAR,
Sept. 26th, 1907.

5. The *Bangaratna* [Krishnagar] of the 2nd October reports tiger-scare in several villages of the Damurhuda thana, in the Nadia district. There is no fire-arm in any of the villages to kill the tigers.

BANGARATNA,
Oct. 2nd, 1907.

6. The *Bangaratna* [Krishnagar] of the 2nd October reports cases of theft committed in trains between Laxam and Chandpore stations on the Assam-Bengal Railway.

BANGARATNA,
Oct. 2nd, 1907.

7. The *Navajivani* [Calcutta] reports that policemen in disguise have been ordered on board the steamers of the Barisal line to watch the movements of the passengers, as well as to report the condition of the *swadeshi* at the stations touched at by the steamers.

NAVAJIVANI,
Oct. 3rd, 1907.

8. The recent fracas at Sherpur foreshadows to the *Sanjivani* [Calcutta] of the 3rd October the terrible consequences of the practice of quartering punitive police in different parts of the province which has come into existence since the partition, and the paper would not be surprised if other places in the country witnessed a repetition of the Sherpur incident.

SANJIVANI,
Oct. 3rd, 1907.

9. Referring to the suspension and subsequent reinstatement of Babu Sashi Kumar Bhattacharya, Police Sub-Inspector of Comilla, whose evidence in the Comilla shooting case was not favourable to the authorities, the *Sri Sri Vishnu Priya-O-Ananda Bazar Patrika* [Calcutta] of the 3rd October says that it is most natural to ask what punishment will be awarded to Mr. Ryland for his conduct in that case.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
Oct. 3rd, 1907.

10. Referring to the recent fracas at Sherpur, the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 3rd October, stating that deep secrecy has been observed in the investigation of the case by the Divisional Commissioner of Dacca and the Magistrate and the Superintendent of Police of Mymensingh, expresses the fear lest as usual innocent people should be implicated in the matter. There are certain officials who are in the habit of involving the advocates of *swadeshi* in such matters. The Commissioner therefore ought to be on his guard against such a thing being done in the present case.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
Oct. 3rd, 1907.

THE DAILY
HITAVADI,
Oct. 4th, 1907.

11. The *Daily Hitavadi* [Calcutta] of the 4th October writes as follows about the recent riot at Beadon Square:—

The Calcutta riots.

A meeting was held in Beadon Square on the afternoon of Wednesday last in honour of the youths who had been recently sent to Jail. There was in attendance inside the park 50 to 60 constables and a few Inspectors, and about two hundred *paharawallas* armed with regulation *lathis* were kept in readiness outside. It was suspected from the beginning that the police were bent on mischief, and later developments have confirmed the truth of the suspicion.

The proceedings of the meeting went on smoothly up to 9 P.M. when a Police officer stood up suddenly and ordered the meeting to be stopped. When asked about the reason of such an order, the police kept silent, but an English officer blew a whistle and said, "We are being pelted with brickbats, and the meeting should be stopped by force." Another Police officer called out "Lagao," (i.e., beat). Immediately the constables shut the four gates of the square and began to belabour the people there indiscriminately. The latter who were all unarmed and helpless defended themselves as best as they could. The policemen at the same time converted the whole area from Burtolla on the north to Jorasanko on the south into a scene of rowdyism; tradesmen closed their shops, innocent passers-by were assaulted, and even the passengers of the tram-cars were not safe from the hooliganism of the police. The Bengalis then attacked the police with brickbats from a pile which was lying near by and many constables were wounded. One passer-by was also seriously hurt and had to be taken to a druggist's shop close by. For a time the police were routed, but they re-appeared without uniforms, so as not to be conspicuous, and among them were many European Sergeants. They now put out all the street lamps and began to assault people right and left, looted many shops, and in fact behaved themselves like so many dacoits. The shop of Messrs. Mullik Brothers was badly damaged. They also broke into a shop at No. 346, Upper Chitpur Road, from where they took away a box containing money and ornaments worth about Rs. 200. They opened two of the locks of an iron-safe, but could not open the third. A shoe-maker's establishment adjacent to this shop was also looted, and the police dacoits are said to have carried away about 100 pairs of shoes.

The police gradually extended their operations from Fouzdari Balakhana to Shambazar. About 40 constables and two European Sergeants are believed to have been wounded in consequence of these operations.

Among others wounded were Babu Jogesh Chandra Choudhuri of Mymensingh, Lalit Babu and Abinash Babu, and some tram-cars were also damaged.

It is rumoured that a corpse was seen floating in the river, dressed in a *dhoti* which looked as if the man had taken part in a fight. Two other men are also rumoured to have been killed and taken by the police towards the Cornwallis Square. Whether all this is true or not will soon be made clear.

A *paharawallas* is reported to have said to a friend of his that it had been pre-arranged that on a given signal from the sahib in charge they would use their *lathis* on the men attending the meeting. Some say that the police got up the fight, so that the Commissioner of Police might have sufficient grounds to stop all *swadeshi* meetings, as has been done in East Bengal.

DAILY HITAVADI,
Oct. 4th, 1907.

12. The *Daily Hitavadi* [Calcutta] of the 4th October publishes two songs, which it says are being sung in the streets of Calcutta. The songs urge the people to

"Boycott" song.

advocate the "boycott" and to give up the use of foreign cloth, sugar and salt which are polluted with the blood and fat of cows and swine.

HITAVADI,
Oct. 4th, 1907.

13. The *Hitavadi* [Calcutta] of the 4th October asks:—

Secrecy in conducting the inquiry into the Sherpur affray.

How is it that the inquiry into the Sherpur shooting case is being conducted with such profound secrecy, although several Muhammadans were shot down by the police in a public marketplace? The people suspect that the reason why the results of the enquiry are being kept secret, is that the authorities are trying to save the Police who shot the Muhammadans dead.

14. Referring to the arrest of Mr. A. C. Banerji, the *Hitavadi* [Calcutta] of the 4th October writes:—

HITAVADI,
Oct. 4th, 1907.

Mr. A. C. Banerji's arrest.

A few uneducated or only half-educated Police officers take notes of the speeches delivered in public meetings. Have the authorities taken notice of the intellectual equipment of these officers and of the worthless stuff they write? And yet depending on such materials as these, the authorities are issuing warrants of arrest. It thus appears that the honour and safety of men of position and respectability in the town are at the mercy of a few Police officers who are at liberty to say whatever they like.

15. Referring to the Barabazar picketing case, in which the complainant is said to have declared that the students were

HITAVADI,
Oct. 4th, 1907.

The Police, in the Barabazar picketing case.

innocent and had committed no *zulm* upon him and that it was the Police and the shop-keeper

who made him institute the case, the *Hitavadi* [Calcutta] of the 4th October remarks that if the Police can have the hardihood to get up such cases in Calcutta, the state of things in the mufassal can well be imagined. Are not the officials themselves putting a premium upon such high-handed proceedings on the part of the Police?

16. Referring to the alleged police *zulm* at Giridih, the *Hitavadi* [Calcutta]

HITAVADI,
Oct. 4th, 1907.

"The police *zulm* at Giridih."

of the 4th October says that the Deputy Commissioner, Mr. C. A. Radice, who went to Giridih to

hold an enquiry, expressed dissatisfaction at the conduct of the Inspector of Police. He distinctly said that European ladies, who are not *pardanashins*, would resent such treatment at the hands of the police, and that the behaviour of the police, though not insulting, was certainly intimidating. The Deputy Commissioner is right, but what will the ladies infer from this? The Deputy Commissioner ordered that Brahmo ladies should be regarded as *pardanashins*. It should not be lost sight of that most of the witnesses examined were Muhammadans and ignorant of the Bengali language.

17. Referring to the recent fracas at Sherpur (Mymensingh) the *Mihir-o-*

MIHIR-O-SUDHAKAR,
Oct. 4th, 1907.

The recent Sherpur fracas.

Sudhakar [Calcutta] of the 4th October throws the whole blame on the Hindus, saying that the

quarrel between the police and the Musalmans was due to their instigation. The paper, moreover, is of opinion that it is owing to a conspiracy of the Hindus themselves that a punitive police has been quartered at the place. Although the District Superintendent of Police and the Joint-Magistrate of Jamalpur are personally holding the inquiry, the Musalmans are not able to depose frankly from a fear of the Hindus. The paper exhorts the whole Musalman community to help the prosecution, in consideration of the want of means of the relatives of the wounded and the dead.

18. A correspondent of the *Mihir-o-Sudhakar* [Calcutta] draws atten-

MIHIR-O-SUDHAKAR,
Oct. 4th, 1907.

A Muhammadan meeting dispersed in the Pabna district.

tion to the dispersal by the police of the public meeting which was convened for the second time on the 22nd September last at Kajipur, in the Pabna

district, to celebrate the thirty-first anniversary of the accession to the throne of the Sultan of Turkey. The writer asks, will not the Muhammadan community awake now that it is going to be robbed of the valuable thing that it still possesses, viz., its religion?

19. A Muhammadan correspondent of the *Mihir-o-Sudhakar* [Calcutta] of

MIHIR-O-SUDHAKAR,
Oct. 4th, 1907.

An appeal to the Muhammadans of Chaudrakona, in the Mymensing district.

the 4th October makes a vehement appeal to his co-religionists at Chaudrakona, in the Mymensingh district, not to pay in future five pice on each *hât*

day as *Kali-britti* (subscription in the name of *Kali*). For a Muhammadan to pay *Kali-britti* is a great sin. The money so collected may be profitably spent on Mahomedan education, or in building a Jumma house.

20. The *Sandhya* [Calcutta] of the 4th October prefaces its account of

SANDHYA,
Oct. 4th, 1907.

The riots in Calcutta.

the riots in Calcutta on the two previous days with the following in bold types:—

It is our special request that all shops be closed to-day before dusk. And prepare yourselves, one must defend oneself;

And concludes it with the following remarks:—

What we have to say on this occasion, we have said many times; there is nothing new to say—our only regret is that if what we said had been paid

BOLTAZ,
Oct. 4th, 1907.

heed to in time, people would not have to suffer themselves to be assaulted to-day in this helpless fashion. There is no use regretting the past: there is time even yet. It is only dusk just as yet (the beginning of the trouble).

21. Referring to the recent stoppage of a religious meeting which was held under the auspices of the "Khademal Islam Society" of Kajipore in Serajgunge, in commemoration of the 31st anniversary of the coronation of the Sultan of Turkey, the *Soltan* [Calcutta] of the 4th October says:—

"When England deprived us of our liberty she promised that, although she had taken away our country from us by forgery and by cheating, she would not interfere with our religion. Now, however, it seems that we may by and by be prohibited from the reading of our sacred books, and the observance of our religious ceremonies such as *Namaz*, etc."

BANGAVASI,
Oct. 5th, 1907.

22. The *Bangavasi* [Calcutta] of the 5th October draws attention to the thefts systematically committed on running trains between Goalundo and Panchuria stations (Eastern Bengal State Railway).

BANGAVASI,
Oct. 5th, 1907.

23. The *Bangavasi* [Calcutta] of the 5th October notices an allegation that the District Superintendent of Police of Mymensingh has issued a notice that no native is to be allowed to loiter for any length of time in the hâts and bazaars and on the public streets, and continues that Mr. Keir Hardie on reading this notice first laughed and then wept, because of the change in the spirit of British Rule it indicated. Have the Indians in the Transvaal even to put up with such an unjust circular?

BHARAT MITRA,
Oct. 5th, 1907.

24. The *Bharat Mitra* [Calcutta] of the 5th October has the following remarks under the head lines:—The police atrocity, horrible incidents, lathi assaults on both sides, bloodshed, plunder and arrests", in connection with the recent Beadon Square incidents.

Horrible incidents occurred in Calcutta, during the nights of the last Wednesday and Thursday. There is trouble all round. There have been events which would go to show that English rule has departed from the capital town, rules and regulations have gone to the dust, the name of justice has been obliterated, unrest and disturbance rule instead and their despotism and oppression are exciting the people. There is no one to keep the growing oppression within bounds. Living in the northern part of the town is no longer free from risk. There is no knowing when one's house will be looted. So long the police was content with resorting to public meetings and taking notes of what happened there and also with prosecuting for sedition newspapers, Bengali students and noted speakers on the *Swadeshi* movement, but it has now assumed a more formidable form. It has commenced using long *lathis* without any hesitation. It is now engaged in a regular war with the Bengalis.

Here follows an account of the disturbances in a way to show that the police was aggressive throughout. The following are the concluding remarks:—

The sum and substance is that all this is being done to put down the *Swadeshi* agitation of the Bengalis.

Our question to the Police Commissioner is "What is all this? Will it continue from day to day? Your duty is to preserve order in the town. Is this the way in which your police will keep order in Calcutta?"

Now, in all the cases of prosecution by the police how many can afford to engage pleaders? The poor, therefore, even if innocent are convicted.

As to jails the official reports would show that they are managed very well, but notwithstanding this the suffering there is very great. Of course no one expects rich food, comfortable beddings and other luxuries in the jail, but at the same time no one expected that Englishmen who are so civilized would treat the prisoners as so many cats and dogs.

Here, the paper quotes from the story told by Suresh Chundra of his experiences in jail lately published by one of the local papers and after describing the food and drink supplied to the inmates proceeds: It is needless to say that Englishmen who boast of their superior civilization provide their

prisoners with food which is fit for lower animals. In the United Provinces and the Punjab, cakes of *bajra* mixed with dust are given instead of rice.

25. Regarding the Sherpur incident in the Mymensingh district, the *Bihar Bandhu* [Bankipore] of the 5th October says that nothing definite has as yet been known in this connection, beyond the fact of several Muhammadans having been shot dead by the police in the above village, and of the arrival of the Executive officers of various ranks there to hold inquiry. The paper hears that the inquiry is being conducted under the rose, and is at a loss to understand why they are proceeding in such a way in the matter, when it was on the public street that the police dared to shoot so many British subjects.

BIHAR BANDHU,
Oct. 5th, 1907.

26. In concluding the marginally-noted article, and after giving an account of the arrest of Babu Aswani Kumar Bonnerjea for delivering a seditious speech, the *Bihar Bandhu* [Bankipore] of the 5th October says:—

BIHAR BANDHU,
Oct. 5th, 1907.

And really, the public speakers seem to be under the influence of unpropitious stars in these days, inasmuch as their utterances have now begun to savour of sedition. This is doubtless regrettable. What Government has been doing and will do are, and will be in the way of fairness and justice. We are as so many children of Government; and it is for this reason that we have been given liberty to speak out our mind. Accordingly, we just take the opportunity to enquire on whose report Government is taking such action against the people, and whether it forms an estimate of the wisdom and learning of the officers whom it commissions to report on the public meetings. In fact, it is essential for our benign Government to do the latter, as it is on the report of those officers that many of its loyal subjects are being denounced as seditious, and proceeded against under section 124A of the Indian Penal Code. We do most humbly invite Government's attention to the matter.

27. The *Daily Hitavadi* [Calcutta] of the 5th October, in a leaderette entitled "Anarchy in the city," says that it is commonly believed that the police got up the riot in Beadon Square only to kill the *Swadeshi*. The paper thinks that there would have been no disturbance if the police had acted coolly, and that it is owing to indiscretion on the part of the police that so many innocent men have been assaulted, and that so many poor shopkeepers have lost everything they possessed. All the rowdies of the town are making capital of this opportunity and are oppressing peaceful people. Many shops are being looted under the very nose of the policemen, and all that they are doing is to beat passers-by with *lathis* after the looting is over. All the respectable inhabitants of the northern portion of Calcutta are in fear for the safety of their families, and several of them could not go to their offices yesterday.

DAILY HITAVADI,
Oct. 5th, 1907.

28. The *Daily Hitavadi* [Calcutta] of the 5th October mentions the names and addresses of some shop-keepers who are alleged to have suffered at the hands of policemen during the recent riots. They are—

DAILY HITAVADI,
Oct. 5th, 1907.

- (1) Kali Charan Ghose of 277-8, Chitpore Road.
- (2) Nagendra Nath Dey (adjacent to No. 1).
- (3) Sekh Jamir of 277-7, Chitpore Road.
- (4) Lalit Mohan Kundu of 175, Chitpore Road.

29. In a second report of the Calcutta riots the *Daily Hitavadi* [Calcutta] of the 5th October gives some instances of assault and loot. Among the persons assaulted were Babu Hari Das Chatterjee, Babu Bhujanga Bhusan Bose (great-grand son of the late Sir Radhakanta Deb) and his eleven year old brother Rajballabh. The shops of Nepal Pal, of Boloram Ghose's Street, Surendra Modak, of Grey Street, and of Anukul Ghose, of Bagbazar Street were looted. The house of a Babu Sitanath Chakravarti of Bagbazar Street was also looted.

DAILY HITAVADI,
Oct. 5th, 1907.

30. In a report of the recent Beadon Square, riots the *Daily Hitavadi* [Calcutta] of the 5th October cites a few instances of alleged police oppression in connection herewith. Its reporter alleges that he saw a little boy knocked down by

DAILY HITAVADI,
Oct. 5th, 1907.

a *goonda*, amidst the laughter of *paharawallas* standing by. A Brahmin was assaulted while coming home from market. All the shops and houses in Chitpore and Beadon Square were closed. Babus Girija Bhusan Ghoshal, B.A., and Jogesh Chandra Chatterjee, B.A., were assaulted and robbed, and several innocent people were badly wounded. Among the shops looted were those of Bipin Ghose (a sweetmeat seller), Nandan Moodi and Rakshit Brothers, all in Cornwallis Street (near Shambazar).

NAVJUG,
Oct. 5th, 1907.

31. In connection with the reinstatement of Babu Sasi Bhusan Bhattacharjee, Reserve Sub-Inspector, Comilla, who had been suspended for giving unsatisfactory evidence in the Comilla case, the *Navajug* [Calcutta] of the 5th October inquiries how is it that Mr. Ryland, whose evidence has been characterised as false by the High Court, has not been punished, and asks whether Mr. Rivett-Carnac, the Deputy Inspector-General of Police, Eastern Bengal and Assam, will be taken to task for having taken back Sasi Babu.

The reinstatement of Sasi Bhusan Bhattacharjee, Reserve Sub-Inspector, Comilla.

NAVJUG,
Oct. 5th, 1907.

32. The *Navajug* [Calcutta] of the 5th October considers the establishment of extra police force in several places in East Bengal as quite useless, and as only a means of oppressing the people.

Extra police in East Bengal.

NAVASAKTI,
Oct. 5th, 1907.

33. With reference to the Calcutta riots, the *Navasakti* [Calcutta] of the 5th October says that it must be supposed either that the rowdies who are assaulting and robbing people have got the better of our rulers and have made themselves masters of the situation, or that the authorities are trying to kill the "Boycott" with the help of these hooligans. One of the reporters of this paper alleges that he saw the passengers of a tram-car assaulted, another saw a man apparently dead being carried away by some *paharawallas*. A third reporter says that he heard a constable saying that they were only obeying the orders of their superiors in acting as they did. He also saw many low class ruffians acting in concert with the police, and when a European Sergeant levelled his gun at some of these rowdies a *paharawalla* stopped the Sergeant saying that they were all helping the police. A fourth reporter says that he saw some cases of assault by a party of European policemen, and also saw a palanquin with two men, almost dead, taken by some policemen to the Medical College Hospital.

The Calcutta riots.

NAVJIVANI,
Oct. 5th, 1907.

34. The *Navajivani* [Calcutta] of the 5th October publishes a rumour to the effect that an order will soon be issued prohibiting public meetings in Calcutta.

Rumoured prohibition of public meetings in Calcutta.

NAVJIVANI,
Oct. 5th, 1907.

35. Referring to the recent riots in Calcutta, the *Navajivani* [Calcutta] of the 5th October says that, in addition to the looting of shops and various other acts of oppression on the people, the riot resulted in the death of three persons. The police also received wounds, some Sergeants having been seriously wounded.

The recent riots in Calcutta.

The police lays the whole blame on the public, while the shop-keepers as well as the residents of the locality where the riots took place, say that it was they who began the affray, and moreover instigated the *gundas*.

In view of the situation created by the riot, the Government ought to make special arrangements for the preservation of the peace.

SANDHYA,
Oct. 5th, 1907.

36. The *Sandhya* [Calcutta] of the 5th October writes as follows:—
All men do not know that the Hindusthanis, when they hear the booming of the night-gun, cry out "*Bom Kali Kalkattawali*." This shows how people look upon the goddess *Kali* as the presiding deity of Calcutta. And such is the greatness of the goddess, that any turmoil which begins at Calcutta will convulse India. Just mark, brother, what scenes are being enacted day by day. We are not alluding to the great sedition trials. To go to jail for making a few dashes with the pen—what is there to be proud of in that? Heroism is shown when imprisonment follows, or life is laid down after some deed of real merit. Think of the daring assaults by Susil and Sures at Lal Bazar, then follow the rioting at Beadon Square the day before yesterday. The police picked a quarrel for nothing, and with their *lathis* beat innocent gentlemen, looted shops and broke tram-cars. The police imagined that they had

The recent Calcutta riots.

scored a victory, just as the *feringhis* had gained a "victory" at Plassey. Those who were inoffensive fled, but those who knew how to return blow for blow took their stand. Brickbats flew, and the gas-lanterns were broken to pieces, and the lights were extinguished. There was darkness all round, and the brickbats came pouring in from every direction. The police were re-inforced, and they began to belabour the passers-by. Then began a serious affair. The *swadeshi* cannon-balls flew and wounded some 30 or 40 *paharawallas* and a few red-faced men. Some inoffensive people were also beaten. The police assault people who cannot resist but keep away from those who are made of sterner stuff. This kind of fighting went on till about 2 in the morning. Brother, have you ever witnessed such a scene before? Shout "*Bom Kali, Kalkattawali!*" The police arrested and took to the thana a few men, but a wail arose from the Police quarter. Are the Bengalis grown so bold as to beat the Police? The higher Police officials were overwhelmed with rage and shame and were resolved to take revenge. They themselves had not a pice worth of manliness. They therefore "requisitioned the services of *goondas*, *mehters* and *dhangars* (sweepers)." During the whole night of Thursday and on the morning of the day following the loot continued. Cloth shops and sweetmeat shops and bazars were looted. Men upon whom reliance may be placed, saw the *goondas* come with the Police and commence the loot, while the latter stood motionless. The prostitutes also were outraged. Everybody could see that broad hints were secretly given in all these outrages. Then the people took to that new *mantra*—they began to return blow for blow. All the gas lights in the streets were extinguished and the *swadeshi* cannon-balls flew all round. The cry went forth "*maro-mar*" beat, beat. It is impossible to count how many native constables and red-faced men were hurt. Blood flowed in torrents from the heads of many Europeans. Riots have occurred in Calcutta many times before this, but did anybody ever see so many wounded policemen? We therefore say, brother, that the end is nearing, it is come, shout "*Bom Kali, Kalkattawali!*" From this town of Kalikata, blow for blow will be returned and this new *mantra* will spread to the whole of India. We have repeatedly said that we shall never come in contact with the *Feringhi*, and that we shall remain in our own *Kot* (within our own boundries). If anybody should trespass there, then blow for blow must be administered without any question. Discharge *swadeshi* cannonballs and hit the *betas* (fellows). Are they so bold as to plunder our shops and besiege our houses? *Lagao mar* (administer beating.) When you can save your own possessions from the attacks of the tyrant by returning blow for blow, then indeed a good day will dawn. It is now too late to sit idle. Behold, the *dusmans* (enemies) are coming to break into your *Kot*. Prepare yourselves and give them a sound thrashing. *Bom Kali, Kalkattawali!*

37. The *Daily Hitavadi* [Calcutta] of the 6th October gives the following list of persons whose places of business have been looted on the occasion of the recent riots in

DAILY HITAVADI
Oct. 6th, 1907.

Calcutta :—

- (1) Bhagwan Chandra Das and Brothers.
- (2) Kundu and Company.
- (3) Satis Chandra Sur.
- (4) Moti Lal Daw.
- (5) Bholanath Sadhukhan.
- (7) Ram Bishnu De (all having their places of business in Shambazar) and R. K. Gupta having his place of business at 157, Chitpore Road. It also reports a case of assault, viz., that committed on Babu Girish Chandra Rai, Proprietor of the University Press.

38. The *Daily Hitavadi* [Calcutta] of the 6th October writes how, in consequence of the recent riots in Calcutta, almost every section of the population of the city, including those which do not care much for the boycott and *swaraj* and which are as loyal as the *Englishmen*, has come to regard the present system of government with terrible ill-will.

DAILY HITAVADI,
Oct. 6th, 1907.

39. In connection with the recent Calcutta riots the *Daily Hitavadi* [Calcutta] of the 6th October writes that its own reporter, after inquiry, has learned that while the

DAILY HITAVADI,
Oct. 6th, 1907.

The Calcutta riots.

DAILY HITAVADI,
Oct. 6th, 1907.

dhangars (sweepers) entered into the looted shops, the *paharawalas* in some cases, stood outside near the entrances, and in some other cases joined in the looting themselves. The police also assaulted inoffensive passers-by

40. The *Daily Hitavadi* [Calcutta] of the 6th October inquires why lately the Metropolis and certain places in Eastern Bengal have witnessed a repetition of the anarchy

The riots in Calcutta.

which broke out in India during the declining days of the Mogul and the Maharatta rule. Is the sun of the glory of the British lion about to set like that of the Moguls in the 18th century? During the past few days hundreds of inoffensive citizens of Calcutta have severely suffered at the hands of *gundas*: shops have been looted and women insulted. Why are the officials proving unequal to suppressing this sort of oppression in the very heart of the Metropolis? Has the English power in this land become so very weak? The former ruling powers of India are derided as having been weak and tyrannical by their present day successors, who boast that they have rescued the land from the anarchy which had broken out in it in the 18th century. But after the manifestation of ruffianly violence one has witnessed in the very heart of the Metropolis, what is one to say of "Pax Britannica?" Life and property are no longer safe even in the centre of the English dominion in India not to speak of its other parts. Is this due to the weakness of the ruling power, or is it oppression wilfully committed by that power? It is the belief of all citizens, and it has been stated by the police constables themselves, that it is at the instigation of the Commissioner of Police that the citizens of the Metropolis are being made to suffer thus. It is rumoured, rather the police constables themselves have said as much, that for a fortnight more will this terrible oppression be kept up in the Metropolis with the purpose of repressing the *swadeshi*. The fall of the Roman Empire was heralded by the committing of this kind of oppression on the inoffensive citizens of Rome at the instigation of the tyrant Nero. Why are such unhappy doings being witnessed in the British Empire? During the rule of the Moguls, if there was oppression committed, people at least possessed the means of self-defence, for there was no Arms Act then. Their oppressions did not dry up the blood of the country, and did not destroy the might and courage of the governed. Oppression in those days was therefore not really only another name for cruelty. The English, because they have disarmed the people of the country and have destroyed their strength by a continued process of extortion, have a weightier responsibility than that of the Moguls in the matter of protecting their subjects. It is not a small sin therefore on their part that they should sit inactive, while helpless unarmed subjects are being oppressed, and encourage the lawless to bring suffering on the innocent. For sinning like this, other powerful Empires on earth have been levelled to the dust. Who can say that the British Empire will not be destroyed for this sin of oppressing its subjects?

Englishmen, be warned! As with approaching death perversity of common sense overtakes one, so it has been with you, and that is why you do not yet understand how poisonous the consequences will be of this policy of repressing *swadeshi*. The time has almost approached to disabuse you of the notion that you can oppress the people of India always with the *lathi*. Trampling on the weak will never be allowed to go on unhindered. Be careful in time, the effects of your present vicious policy of bringing suffering on the inoffensive will not certainly be good.

HINDI BANGAVASI,
Oct. 6th, 1907.

41. The *Hindi Bangavasi* [Calcutta] of the 6th October has the following on the same subject:—

The Calcutta riots.

Calcutta enjoyed peace so long. This was because Sir Andrew Fraser is a peaceful man; but since his return from Simla, we see things going on in Calcutta the like of which we do not find in any other part of India. Respectable men are being arrested and sent to jail, tender lads are being beaten, and Armed Police are being found present in ordinary assemblies. Humanity and gentlemanliness are thus being trampled under foot, but what happened in Calcutta on Wednesday last surpasses all, and remind men of anarchy that prevailed during the rule of the Nawabs or what is passing at present in Arabia and Turkistan.

There was a free fight between the police and some boys; the latter having defeated the former in a fight went away, but the police being re-inforced began to wreak their vengeance on the shop-keepers. The police had a number of *goondas* with it.

Here follows the description of the incidents on Wednesday and Thursday, published in the *Bengali* and other papers.

42. The following extract is taken from the *Hitvarta* [Calcutta] of the 6th October regarding the recent disturbances in Beadon Street.

HITAVARTA,
Oct. 6th, 1907.

The police high-handedness.

Perhaps the readers would not believe that the Police used their *lathis* on the people of Calcutta; but it is a fact that after 9 o'clock on the night of Wednesday last, while speeches were being still delivered, one of the police officers stood up and asked the assembly to disperse, but when asked the reason for the order, one of the white Inspectors gave a whistle and *lathis* began to fall on the heads of the people who ran in all directions, were chased and assaulted. After this the police came on the Chitpur Road and looted a number of shops, and also attacked the passers by as well as tramway passengers. The police broke the lamps. When the people found no escape from the police attack, they threw brickbats on the police in self-defence.

It is said that the police threw a dead body into the Ganges, and two dead bodies in to the Hedua tank (Cornwallis tank).

When the young men in other quarters of the town heard of the assault on gentlemen, they came with their *lathis*, and eight of them opposed the police, who now turned tail, and on being chased did not stop till they reached Lal Bazar.

Many Sergeants went in trams as far as the Beadon Square, but had not courage enough to get down for fear of the Bengali's *lathi*.

43. The *Daily Hitavadi* [Calcutta] of the 7th October says that the

DAILY HITAVADI,
Oct. 7th, 1907.

The *Journal* on the recent fracas in Calcutta.

Journal is a first class liar, as it could praise the police for their success in putting a stop to the riots that recently took place in Calcutta, while, as the public believe, it was they who were the sole authors of those riots, and instigated as well as helped the *gundas* to loot shops and houses. The evidence of the Hon'ble Babus R. C. Pal and B. N. Bose bears out this opinion of the public.

The *Journal* pays a further tribute of praise to the police who, in its opinion, are quite inoffensive. For had the riots taken place at Moscow, hundreds of heads would have been severed from their respective trunks. But the paper inquires, if in that case as many heads of policemen also would not have been severed from their trunks.

44. The *Navasakti* [Calcutta] of the 5th October refers to the several

NAVASAKTI,
Oct. 5th, 1907.

Conduct of the police during the recent riots.

cases of alleged assault and looting by policemen during the recent riots at Calcutta, and says that these men must have got their cue from their superiors which emboldened them to do things which they had never dared to do before. This much at any rate is certain, says the paper, that these men were not prohibited by any one from doing what they did.

45. The *Navasakti* [Calcutta] of the 7th October understands that

NAVASAKTI,
Oct. 7th, 1907.

Gundas instigated by the police in the recent riots.

the *gundas* arrested in connection with the recent riots are reported to have said that they had been instigated by the police.

46. The *Navasakti* [Calcutta] of the 7th October takes the sudden

NAVASAKTI,
Oct. 7th, 1907.

The part played by the police in the riots.

stoppage of the riots in Calcutta as signifying that it was the police who got up this affair at the instance of their superiors, who put a stop to it

when asked to do so.

47. The *Navasakti* [Calcutta] of the 7th October discredits the

NAVASAKTI,
Oct. 7th, 1907.

Looting in the Calcutta riot.

story put forward by Anglo-Indian newspapers that it was the *gundas* who did all the looting during the recent riots. If it were all the work of the rowdies, why, the paper asks, did they not assault or rob the tramway conductors who always have plenty of money in their bags?

DAILY HITAVADI,
Oct. 8th, 1907.

48. The *Daily Hitavadi* [Calcutta] of the 8th October gives the following list of cases of alleged assault and looting by policemen during the recent Calcutta riots:—

The Calcutta riots.

(1) The dispensary of Babu Nanda Lal Gupta, of Messrs. D. Gupta & Co., was damaged.

(2) Premises No. 22, Kumartooly Street was attacked.

The shops named below were looted:—

(1) The shop of Bistu Hari Dhar, of 155, Upper Chitpur Road.

(2) Khitish Gopal Dutt, of 155, Upper Chitpur Road.

(3) Bholanath Sadhukhan and Haripada Sadhukhan, of 125-2, Cornwallis Street.

(4) Ram Bishun Dey, of 115, Cornwallis Street.

(5) Surendra Nath Das (no address given).

(6) Mahadev Pal, of 182-2, Upper Circular Road.

(7) Nogendra Nath Das, of 277-8, Upper Citpur Road.

The gentlemen named below were assaulted:—

(1) Kumar Surendra Chandra Sinha, son of Raja Sarat Chandra Sinha, of Paikpara.

(2) Babu Radha Krishna Ray, Manager, Tagore Estate.

(3) „ Basanta Kumar Majumdar, of 12, Balaram Ghose's Street.

(4) „ Nibaran Chandra Mitra, of 42, Durga Charan Mitter's Street.

(5) The Accountant of Messrs. Grossman & Co., and Babu Kartick Chandra Bhattacharji (Book-keeper of the same firm).

DAILY HITAVADI,
Oct. 8th, 1907.

49. Referring to the recent riots in Calcutta, the *Daily Hitavadi* [Calcutta] of the 8th October hopes that Mr. Halliday will take steps to investigate the cases of assault on innocent persons and of looting of shops by constables which occurred in the course of the recent riots and to bring the offenders to justice.

Suggested inquiry into the recent riots.

SANDHYA,
Oct. 8th, 1907.

50. The *Sandhya* [Calcutta] of the 8th October writes that the oppressions of the *gundas* in Calcutta have not yet ceased. They have begun to molest females going to bathe

in the river in the early morning while it is still dark. Let the citizens remember that this *gundaism* has been brought into play in the town only to stop *swadeshi*. What should now be done, then? Let the lads come forward and establish thanas in every quarter of the town, and see that not the slightest hint of an insult is offered to Hindu females and that no sort of lawlessness is committed in their quarter of the city. Let them show once that the people of the country do not any longer protect their lives and honour by licking the *Feringhi's* feet, and that they now defend with the strength of their own arms their female apartments, their *kot* (*lit.* the boundary line which separates the respective positions taken up by the two opposite parties to a game) and their honour. Get up, brother, awake, for how much longer will you suffer yourselves to be thrashed unresistingly? Will you not learn to return thrashing for thrashing? Will you not be able to suppress with the strength of your own arms oppressors who go against the law?

SANDHYA,
Oct. 8th, 1907.

51. The *Sandhya* [Calcutta] of the 8th October writes that the red-faced one (the European Police Sergeant) who has been maimed is said to have attempted to attack a house, wherefore it was that he got his hand cut off.

The case of Sergeant Walters.

52. Referring to the notice served upon Maulvi Leakat Hossein restraining him from leading processions in the streets of Calcutta and holding meetings, the *Sandhya* [Calcutta] of the 9th October says that this notice being issued on the *ex-parte* application of Mr. Tegart, Deputy Commissioner of Police, an application against it was made on behalf of the Maulvi to Mr. Swinhoe, Second Presidency Magistrate. But *kazi* Swinhoe being the cousin* (literally mother's sister's son) of *kazi* Kingsford, did not interfere with the latter's order. But is all that the "Tagat" *feringhi* said true? Can anybody say that brickbats were thrown from the Maulvi's procession? Was any *feringhi* Sergeant hurt by a stone from his procession? The truth is nobody said such a thing, for

The Police and Maulvi Leakat Hossein.

* Probably contains an allusion to the Bengali adage "thieves are all cousins to one another."

† Shortening of the name, is intended to carry contempt.

SANDHYA,
Oct. 9th, 1907.

it never occurred. But the *feringhis* can kiss the Bible and give false evidence without any scruple. They have given such evidence; the writer has seen it given. Such being the case, the "Taga" *feringhi*, being Deputy Commissioner of Police, must needs speak the truth, and everybody must believe him; and the Bengalis, even if they should demonstrate the falsity of "Taga's" utterances, must be disbelieved. The writer therefore is obliged to keep quiet for the present. But many untruths have been turned into truths by the force of *lathis*, and more conversions will follow in due course.

(b)—Working of the Courts.

The Ainslie-Chaudhuri incident.
dent at Serajganj.

53. The *Sanjivani* [Calcutta] of the 3rd October notices the recent Ainslie-Chaudhuri inci-

SANJIVANI,
Oct. 3rd, 1907.

54. With reference to the acquittal of Lala Hans Raj and certain others of the accused in the Rawalpindi Riot cases, the *Sanjivani* [Calcutta] of the 3rd October, while acknowledging that it is well that these men have been acquitted, inquires if Government did well in detaining a man of Lala Hans Raj's position in prison for three months and-a-half without justification. It is because of acts of oppression like these that discontent is spreading on all sides. The expectation, if there was any, of terrifying the entire province of the Punjab by the confinement of the foremost citizens of Rawalpindi in *hajat* has proved vain. Making an innocent man suffer inspires a feeling of hate in a thousand hearts, and makes men lose faith in the sense of justice of the officials.

SANJIVANI,
Oct. 3rd, 1907.

55. In expressing its approbation of the sense of justice shown by Mr. Martineau in the acquittal of Lala Hansraj and the other accused in the Rawalpindi riot case, the *Sri Sri Vishna Priya-a-Ananda Bazar Patrika* [Calcutta] of the 3rd October points out the inadequacy of Indian law, inasmuch as it has no provision for punishing the police, who by their conspiracies got those pleaders and Barristers into a scrape.

*SRI SRI VISHNA
PRIYA-A-ANANDA
BAZAR PATRIKA*,
Oct. 3rd, 1907.

56. Referring to the arrest of Maulvi Leakat Hossein, once by order of the Magistrate of Barisal and again by that of the Chief Presidency Magistrate of Calcutta, the *Samay* [Calcutta] of the 4th October says that even if instead of harassing the old Musalman *swadeshi* agitator in this way, the authorities were to make an end of him their purpose would not be gained, that is to say, the preaching of *swadeshi* would not stop.

SAMAY,
Oct. 4th, 1907.

Arrest of Maulvi Leakat Hossein.

57. The *Sandhya* [Calcutta] of the 4th October writes thus on "Kazi Kingsford's conduct":—
"Kazi Kingsford's conduct." As the *Sandhya* case is now in progress, no opinion can now be expressed with regard to it. Let us say something with regard to the *kazi* saheb's conduct.

SANDHYA,
Oct. 4th, 1907.

On Tuesday last when the case was adjourned for a day, the Barrister, Mr. Chittaranjan Das addressed the *kazi* saheb pointing out to him that on Wednesday, the day following, he had an application to file at the High Court, and that he might therefore be possibly about 15 minutes late (in coming to the Court). Our *kazi* saheb is a Nawab Khanja Khan;* and he at once remarked that he knew nothing of all that, he would take up the case on the following day punctually at 12.

* A mythical Nawab who is the ideal of a self-willed autocrat in colloquial Bengali.

On Wednesday, at 11, Mr. Das filed his application in the High Court and commenced his address (in connexion with it)—11-30 o'clock passed. Then he told the Judges that he would have to go to the Police Court in connexion with the *Sandhya* case punctually at 12. The Hon'ble Judges, Messrs. Casperz and Chitty, immediately said: "You may go, we have heard the facts relating to the application, and we shall dispose of your application on the strength of that—if we have to decide against you, we shall hear what you have to say again." Taking his leave of the Judges in this way, Mr. Das arrived at Lal Bazar before 12. But the *kazi* saheb was (then)

staying in his own chambers, and it was not till 12-30 p.m. that he came to Court. The *kazi* saheb showed (thereby) that he was a Nawab, that it was not necessary for him to do as he says; but if anybody else proves remiss in any the least particular, he gets angry.

Every one will understand, if only one hears what happened yesterday, whether the *kazi* at Lal Bazar is or is not a butcher.

As the case was being heard yesterday, five o'clock struck. Mr. Das asked of the *kazi*: "Will you rise now?" The *kazi* saheb replied: "No." Mr. Das said: "There was only half-an-hour's interval (granted during the hearing of the case to-day). I could not manage to go to the High Court and have my tiffin. Ordinarily you rise at 4-30: if I knew that you would sit late, I should have made other arrangements." The *kazi* saheb said: "I do not know anything at all about your tiffin and all that!" Mr. Das was thereupon forced to continue his cross-examination. At a quarter-to-six the cross-examination on the articles which were not the important ones (to the prosecution) concluded. Whereupon Mr. Das pointed out that the three main articles complained of were now left undisposed of, and that he would have his cross-examination on them on the following day. The *kazi* saheb said, "No, I shall not rise. You will have to go on with the cross-examination!" Mr. Das said that his head was dizzy, and that he could not go on any longer. The *kazi* saheb's face was red, and he said that he would certainly finish the case before Saturday. I shall not stop (the hearing of the case) on any account. Thereupon Mr. Das retired. The *kazi* saheb let the witness Babu Narayan Chandra Bhattacharyya off altogether, and remarked that if no counsel turned up on the following day, he would finish the case forthwith.

See you the (kind of) conduct! Say now if this one is a butcher or not.

BASUMATI,
Oct. 5th, 1907.

The Ainslie incident.

58. Referring to the alleged insult offered to Mr. J. Choudhuri at Serajganj by Mr. Ainslie, Subdivisional Officer, in the presence of Mr. Keir Hardie, M. P., the *Basumati* [Calcutta] of the 5th October wonders how an insignificant officer dared to behave insultingly before such a distinguished visitor. It was an insult to Mr. Keir Hardie himself, and through him also to the British Parliament, of which he is such an influential member. This is due to the apathy of Mr. Morley and his advisers who have all along paid little attention to instances of official high-handedness when brought to their notice. That Mr. Choudhuri should have so far forgotten himself as to go the length of appealing to the higher, nay to the highest, authorities, is indeed a pity. O delusion! O trustfulness!

BHARAT MITRA,
Oct. 5th, 1907.

The Rawalpindi riot case.

59. Referring to the acquittal of a number of Pleaders and Barristers-at-Law of Rawalpindi after a prolonged trial, the *Bharat Mitra* [Calcutta] of the 5th October enquires as to who is responsible for keeping these respectable people in prison for three months and-a-half. Even the chief Court refused bail. The journal asks if it was on evidence such as has been at last proved to be false, that these men were put to so much indignity.

BIHAR BANDHU,
Oct. 5th, 1907.

Maulvi Leyakat Hussein and the Judge of Barisal.

60. *Apropos* of the condition insisted on by the Sessions Judge of Barisal in reference to Maulvi Leakat Hussein's application for bail, the *Bihar Bandhu* [Bankipore] of the 5th October admires the Maulvi's determination not to submit to the condition on which alone the Judge was agreeable to grant the bail. The paper remarks that the mere temptation of being enlarged on bail, cannot induce a patriot who has even in the slightest degree understood the importance of the *swadeshi* agitation to break the *swadeshi* vow. Of course, it is at a loss to understand how the Judge considered it reasonable to ask a man of such a firm principle to agree to such a peculiar condition.

HOWRAH HITTAISHI,
Oct. 5th, 1907.

The Sterling case and English justice.

61. Referring to the trial of Mr. Sterling at Lahore, the *Howrah Hitaishi* [Howrah] of the 5th October says that an idea of the impartial way in which justice is administered in this country, can be formed by considering the case of Mr. Sterling who, though accused of murder, has been admitted to bail, whereas the gentlemen charged with rioting at Rawalpindi had to rot in jail, and the Dinajpur pleader who is charged with assaulting two Europeans is still in the lock-up.

62. The *Navajug* [Calcutta] of the 5th October wishes to know under what section of the Criminal Procedure Code Mr. Cargill ordered Leakat Hossein to give an undertaking not to speak in any *swadeshi* or boycott meeting, as a condition of his being admitted to bail.

NAVAJUG,
Oct. 5th, 1907.

63. The honest and impartial judgment passed by Mr. Martineau in the Rawalpindi case shows, says the *Navajug* [Calcutta] of the 5th October, that noble-mindedness is not yet a rare thing among white Judges, and that there are still a few gentlemen in the Indian Civil Service. Mr. Martineau's judgment has upheld the English prestige, though the cunning man of Hare Street may not admit the fact.

NAVAJUG,
Oct. 5th, 1907.

64. The *Sandhya* [Calcutta] of the 8th October, in reporting that the charge of assault against Captain Kemp has been proved, and that he has been fined Rs. 30 therefor, remarks:—

SANDHYA,
Oct. 8th, 1907.

What a pity! Will the poor fellow be able to bear this heavy punishment?

(c)—Jails.

65. Pramathanath Chatterji gives an account of his experiences in jail in the *Navasakti* [Calcutta] of the 5th October, from which the following extract is taken:—

NAVASAKTI,
Oct. 5th, 1907.

The Doctor examined me and Sachindra, and recommended that moderate labour should be given us. We were nevertheless put to hard labour, I was made to cleanse the latrines in the morning. Prisoners, when admitted to jail, are generally given no work for a day and-a-half. But I was yoked to the *ghani* (oil-machine) the day I went to jail. The day I was released Apurba Babu, the printer of the *Bande Mataram*, was so cruelly beaten by a warder, that even the prisoners could not refrain from tears. He has got such sores on both his feet, that he can hardly walk; yet he has not been sent to hospital. Bepinvehari Modak, who was sent to jail at the time of the East Indian Railway strike, was so cruelly treated, that he has cut off two of his fingers with a knife to escape from hard labour.

(d)—Education.

66. The *Sanjivani* [Calcutta] of the 3rd October referring to the suspension of some students of the Silchar Zilla School for having taken part in the boycott celebration on the 7th August, says that the more the Risley Circular is enforced the greater will be the strength of the "boycott."

SANJIVANI,
Oct. 3rd, 1907.

67. In a letter to the *Sanjivani* [Calcutta] of the 3rd October Babus Benibhusan Rai, Nagendranath Sen, Rashbehari Sen and Abinash Chandra Mukerjee of Khulna ask all patriotic men to subscribe to a fund for helping the National School which has been started at Khulna.

SANJIVANI,
Oct. 3rd, 1907.

68. The *Daily Hitavadi* [Calcutta] of the 4th October in a leader speaks of the despotic way in which Mahamahopadhyaya Hara Prasad Shastri, Principal of the Sanskrit College, is conferring diplomas on the candidates in the Sanskrit Titles Examination. It cites two cases in which the Mahamahopadhyaya is alleged to have given the diplomas to two candidates long after the results of the examination were published in the *Calcutta Gazette*, without consulting, and even without the knowledge of the Board of Examiners in Sanskrit, as he is bound to do under the regulations.

DAILY HITAVADI,
Oct. 4th, 1907.

69. Referring to the punishment inflicted on two students of the Banaripara High School in Barisal by depriving them of the scholarships to which they had been entitled on the results of the last Entrance Examination, the *Hitavadi* [Calcutta] of the 4th October

HITAVADI,
Oct. 4th, 1907.

says that some local gentlemen have arranged to pay the students their scholarships by raising the necessary funds by public subscriptions. Has this arrangement enhanced the prestige of Government ?

HITAVADI,
Oct. 4th, 1907.

70. The *Hitaradi* [Calcutta] of the 4th October says that the manner in which Mahamahopadhyaya Harn Prasad Shastri, the present Principal of the Calcutta Sanskrit College, is doing his work, must bring disgrace upon the fair name of the institution. The Editor says that the unpleasant truths that have come to his knowledge with regard to the working of the College and the Sanskrit examinations ought, in all fairness, to be known to the public. The inability of the Principal to maintain the dignity of his high position is indeed deplorable.

MIHIR-O-SUDHAKAR,
Oct. 4th, 1907.

71. The *Mihir-o-Sudhakar* [Calcutta] of the 4th October highly appreciates the rule recently issued by the Board of Education in England compelling young boys to undergo a medical examination before entering schools for Primary Education and recommends the introduction of the same practice in this country also.

BANGAVASI,
Oct. 5th, 1907.

72. The *Bangavasi* [Calcutta] of the 5th October reports that the Government of Bengal has decided on appointing an Inspector of *Chatuspathis* (indigenous schools of Sanskrit learning) in the province, and in discussing this decision remarks that as both the teachers and pupils of these institutions do not know English and do not care to know it either, it will be as well if no Inspector is appointed for them at all. If any is to be appointed, however, an eminently experienced man of repute, learned in many *shastras*, should be selected for the office: the appointment of an English-knowing man is to be deprecated most strongly.

Continuing, the paper writes how a rumour that a certain high Government official is strenuously bestirring himself to get into this post a young M. A. of the Sanskrit College whom he favours, has elicited strong expressions of regret from a number of eminent *adhyapakas* (professors) who wish to know how an English-knowing M. A. will supervise their methods of imparting instruction. University M.A.'s had not to study any particular branch of Sanskrit literature completely. This was at any rate so before the new Regulations came into force. It would be a misfortune for the Bengal *Chatuspathis* therefore if the youthful M.A. in question were appointed to inspect their work. If the claims of *pandits* to this appointment were overlooked, a strong agitation would be set up. Government should on this matter consult the views of those of its high officers who are levers of Sanskrit, as well as the great *Mahamahopadhyas* in the province and the zamindars who contribute towards the upkeep of the *Chatuspathis*.

DAILY HITAVADI,
Oct. 6th, 1907.

73. The *Daily Hitavadi* [Calcutta] of the 6th October, after remarking how the transfer of the charge of supervising the Sanskrit Titles Examination from the hands of the Principal of the Sanskrit College to those of a District Board has been hailed with great rejoicing by the *pandits* as a body, proceeds to make the following allegations against Mahamahopadhyaya H. P. Shastri:—

(1) That for some unknown reason the Pandit has relieved the Head Clerk of the Sanskrit College, who is a well-paid officer of standing, of all work in connexion with the Titles Examinations and transferred it to a favourite of his Anadi Babu by name. Is this transfer due to a desire to enable his favourite to draw the extra remuneration which the clerk has hitherto drawn for the work ?

(2) Pandit H. P. Shastri's conduct towards the *pandits* of Bengal as a body has been such that for fear of being treated with disrespect they have come to shun the precincts of the College altogether. It is in consequence of this that Pandit Ashu Tosh Shastri had to get himself transferred elsewhere. Arbitrary conduct like this is intolerable in the head of an institution like the Sanskrit College. It is to be hoped that the Director of Public Instruction will be kind enough to look into this matter.

(e)—Local Self-Government and Municipal Administration.

74. The *Manbhum* [Purulia] of the 1st October advocates the levy of a license fee on cycling on the public road of the town, on the ground that by so doing the local Municipality will be able to eke out its income, and thus be in a position to undertake many useful works.

MANBHUM,
Oct. 1st, 1907.

75. In a letter to the *Howrah Hitaishi* [Howrah] of the 5th October two correspondents write that the *bund* near the village Bangalpore (Post-office Agunsbi) should be made 2 feet higher, as in its present state it does not keep out violent floods. This embankment has never been thoroughly repaired during the last few years, and the correspondents hope that the Howrah District Board and the local zamindars will attend to the matter.

HOWRAH HITASHI,
Oct. 5th, 1907.

76. Referring to the recent inspection of the road lying between Sen-Bazar and Durjanimalah in Khulna, which is badly in need of repair, the *Khulnavasi* [Khulna] of the 5th October alleges that the Overseer who went to inspect the road, did nothing except untying and taking away the ropes with which they tied some cows which were grazing on the road, with the result that the animals thus let loose did much damage to the crops in the adjacent fields.

KHULNAVASI,
Oct. 5th, 1907.

77. The *Tamalika* [Tamluk] of the 5th October reports that owing to the neglect of the local Municipality the unrepaired bridge over the Shankar Ara Khal has proved a source of danger to the local public, and that recently a student named Bibhuti Bhusan Rout, while crossing the bridge, fell down into the waters below and received serious injuries.

TAMALIKA,
Oct. 5th, 1907.

78. Referring to the recent strike of the *gariwallas* in Calcutta and its cause, the *Hitvarta* [Calcutta] of the 6th October says that when the poor natives come within the clutches of the mean whites, they become sore sick.

HITVARTA,
Oct. 6th, 1907.

79. The *Medini Bandhab* [Midnapore] of the 7th October says that notwithstanding the petitioning and praying of the people to the contrary, section 241 of the Bengal Municipal Act has been extended to the local Municipality. As the working of the section is causing great inconvenience to the public, the rate-payers are asked to submit a joint protest on the subject.

MEDINI BANDHAB,
Oct. 7th, 1907.

80. The *Prasun* [Katwa] of the 11th October reports a violent outbreak of malarial fever in the village of Mallikpur, near Malkote, which is inhabited by many poor Muhammadans, and expects that Government will soon come forward to succour the people in this helpless condition, if it has real sympathy for the Musalmans as it professes to have. This help the Government can render by directing the Doctor at Malkote to do the needful in the matter.

PRASUN,
Oct. 11th, 1907.

(g)—Railways and Communications, including Canals and Irrigation.

81. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 3rd October learns from its Dacca correspondent that Railway officers there are now in the habit of marking the bills of lading of goods booked at Sealdah with the words "country made," and that in consequence of this those goods are detained longer than usual at the station.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
Oct. 3rd, 1907.

The paper observes that the purpose of all this detention it is not very difficult to understand. If the correspondent's statement be true, the attention of the Railway authorities should be directed to the matter.

82. The *Samay* [Calcutta] of the 4th October reports that in order to retard the sale of *swadeshi* goods these goods are now being retained longer at the Sealdah Station after their consignment, while the bills of their lading are marked with the words "Country made" so that they may be distinguished from *belati* goods, and observes that the authorities ought to consider the

SAMAY,
Oct. 4th, 1907.

futility of this method, since even if railway communication be stopped, the extensive market which *swadeshi* goods are commanding will not suffer contraction.

BANGABHUMI.
Oct. 8th, 1907.

83. A correspondent of the *Bangabhumi* [Calcutta] of the 8th October complains of the serious inconvenience to which he and his invalid sister were put owing to the Station Master of Bonpas (East Indian Railway, Loop) giving him through-tickets up to Naihati only, and not up to Darsana (Eastern Bengal State Railway) as he was asked to do. The correspondent says that, in consequence of this, he missed the corresponding train at Naihati, and reached his destination late, where they had to spend the night on the railway platform, as the conveyances he had arranged for had gone away on account of his not arriving at the announced time.

DAILY HITAVADI,
Oct. 6th, 1907.

84. The *Daily Hitavadi* [Calcutta] of the 6th October notices a statement that the European officials of the various railway and steamer services of the country are unduly delaying the transit of *swadeshi* goods.

DAILY HITAVADI,
Oct. 7th, 1907.

85. The *Daily Hitavadi* [Calcutta] of the 7th October reports a case in which two old Indian ladies, who travelled from Howrah to Chandernagore by the No. 51 up-train on the 6th September, were made by the Ticket Collector at Chandernagore to pay twice for the third class tickets they had with them, on the ground that they had not paid for those tickets at Howrah. The paper thinks it absolutely improbable that the booking-clerk at Howrah issued the two tickets before taking the fares, and says that even if he did so, it was not likely that the old ladies had run away and disappeared amidst the crowd without paying for them. The case, if let alone, will encourage cheating by dishonest booking-clerks, who may, if they choose, fraudulently misappropriate a passenger's fare and then oblige him to pay for his ticket over again. The attention of the authorities of the East Indian Railway is drawn to the inconvenience which third class passengers have to put up with at the booking office at Howrah.

KHULNAVASI,
Oct. 8th, 1907.

86. The *Khulnavasi* (Khulna) of the 5th October 1907 points out the inconvenience caused to the people attending the Khulna Court by the late arrival of the train which leaves Calcutta at 5-25 A.M. This obliges people, who have any business at the Khulna Court, either to go there on foot or to stay there overnight. The paper also suggests that the down train should leave Khulna at 5-30 P.M., instead of 4 P.M. as at present, inasmuch as this being the only train before the mail train which starts at 10 P.M., people cannot conveniently avail themselves of it if their business detains them later than 4 P.M.

(h)—General.

NAVASAKTI,
Oct. 3rd, 1907.

87. In a report of the Beadon Square riots of Wednesday, the *Navasakti* [Calcutta] of the 3rd October says that simultaneously with the order given to stop the meeting the police attacked the men indiscriminately. It seemed as if everything had been pre-arranged. It is remoured that three persons have been killed and several wounded. The paper hopes that as a result of such oppression the "Boycott" will receive a fresh accession of strength. The paper cites a case in which one Satish Chandra Mitter of 297, Upper Chitpur Road, is alleged to have been assaulted by some policemen and to have received some severe wounds.

SANJIVANI,
Oct. 3rd, 1907.

88. The *Sanjivani* [Calcutta] of the 3rd October publishes a letter from a correspondent formulating the following scheme for representation on the Bengal Provincial Council. Special stress is laid on the necessity of having a representative of the cultivators in the Council:—

- | | | |
|---|------------------------------------|--|
| 1 | Member representing the zamindars. | |
| 1 | ditto | „ raiyats. |
| 1 | ditto | „ merchants, lawyers and men in service. |
| 1 | ditto | „ municipalities or (by turn) the District Boards. |

The correspondent would have 20 such members as well as five members representing the English merchants, indigo-planters and tea-planters, and a member each for the Port Commissioners, the Calcutta Municipality, the Calcutta University, all the Sanskrit *Tols*, and all the Muhammadan Madrasas and *Maktabas*.

89. Referring to the arrest of Mr. A. C. Banerji, Barrister-at-law, on a charge of sedition, the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 3rd October says that the means adopted by the Government to quell sedition are useless, mistaken and dangerous. If the Government fails to rouse loyalty in the hearts of its subjects by sympathetic treatment, threats will be of no avail. Feelings would not change through fear.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
Oct. 3rd, 1907.

90. In an article headed "Duty of the Government" the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 3rd October observes as follows:—

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
Oct. 3rd, 1907.

Some people in this country are inclined to believe that all this oppression and repression are intended by the Government as a check on the *swadeshi* agitation in Bengal, such agitation being in its opinion harmful to the commercial interests of England. Under these circumstances, if the masses or the educated people of this country see that cases are got up and instituted against the *swadeshi* or that the police is set on against it, they will be most naturally led to attribute a bad motive to Government. But we know and want to let people know that the Government has no such intention whatever. The Government can increase its income in many ways, and among others by improving the indigenous arts and industries of the country. It is hard to think that those who are governors of the country—those who hope to continue to be so—can be so foolish as to encourage a bad policy—of which the consequence will be to impoverish a poor people and bring ruin and destruction on them. But if rightly or wrongly the people have come to ascribe a bad motive to the acts of Government, the fact will lead to the spread of unrest in the country, which no punishments, however heavy, provided in the Penal Code will be able to check. The Government ought to take care lest indigenous commerce be pushed to the wall by foreign commerce. It should not disregard or neglect a weak, harmless, subject people simply because it has ample military resources at its command. For unjust oppression is undoubtedly punished by Providence. We believe that Sir Andrew Fraser and Lord Minto, sincere Christians as they are, have ample faith in God. But the policy which Lord Minto has adopted bears the impress of brute force of a very low order. Laying this aside, let him adopt a policy of sympathy towards the people, lay the foundation of *swadeshi* by taking into his confidence the principal agitators of the country, and cancel the partition of Bengal, and he shall see that all the present disturbances will at once cease.

91. In reference to Mr. Keir Hardie's tour in India, the *Sri Sri Vishnu Priya O-Ananda Bazar Patrika* [Calcutta] of the 3rd October observes that the information which he is collecting with regard to the present situation in India will not in any way mitigate Mr. Morley's severity. Mr. Hardie will, however, be able to explain to his partymen the way in which Mr. Morley uselessly oppresses the Indian people.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
Oct. 3rd, 1907.

92. While praising the English for their good government in India, a correspondent of the *Education Gazette* [Chinsura] of the 4th October asks that Government should be more liberal than it is now in the treatment of their native subjects, imitating in this respect the example of the French in India. The paper also requests the Government to deal out justice amongst people, irrespective of caste, creed or colour, and to sincerely promote indigenous arts and industries, as well as to give people a military training. If, says the paper, all that the Boers in South Africa are enjoying under the British ægis be granted to the Indian people, then disaffection will be a meaningless thing here. The late Queen's Proclamation of 1857 was based on very high principles. But unfortunately

EDUCATION GAZETTE,
Oct. 4th, 1907.

Lord Lytton and Lord Curzon were unable to understand the spirit of that Proclamation. But the paper hopes that the King-Emperor will be able to appreciate its spirit and give effect to it.

The paper further pays a compliment to Englishmen, saying that they are becoming more and more generous, and hopes that a time will come when the British Empire in India will be founded entirely on principles of rectitude and give universal satisfaction to all classes of people.

HITAVADI,
Oct. 4th, 1907.

93. The *Hitavadi* [Calcutta] of the 4th October says that by compelling some of the under-trial prisoners in the Rawalpindi riot cases to wear jail dress, the authorities have shown total disregard of the rules in force regarding the treatment of such prisoners. Nobody can say under what law the trial of the prisoners in this case is being conducted.

HITAVADI,
Oct. 4th, 1907.

94. The *Hitavadi* [Calcutta] of the 4th October says that, in spite of the Anglo-Russian convention, Indian military expenditure is not going to be reduced in the least, as the military authorities have raised the cry that the forces must be kept intact to put down a possible rebellion of the Indian people. So, after all, the burden on India is not going to be reduced. The *goras* (whites) must be maintained at any cost.

HITAVADI,
Oct. 4th, 1907.

95. The *Hitavadi* [Calcutta] of the 4th October writes:—
Notwithstanding voluminous laws and elaborate provisions for the proper administration of criminal justice in this country, nothing like justice is to be met with in practice. The Police are practically under no control, and the laws do not give protection to the weak against the strong. The man with the longest purse has the best chance of success. How many are the innocent men that are sent to jail by the Police! What would have been the fates of Nivaran and Mangal Singh, the accused in the Comilla murder case, if they had not been able to appeal to the High Court? How, again, would Arabinda Babu have fared if Mr. B. Chakravarti and a host of other eminent counsel had not defended him? How elaborate are the arrangements for the convenience of prisoners in jail according to the statements of Government reports. But where are they to be met with in practice? The youth Suresh Chandra Roy, who was recently sent to jail for beating a European Sergeant, could not get water to drink although he repeatedly asked for it. He had to suffer a whole night from intense thirst, and it was only on the morning following that a fellow prisoner took pity on him and gave him some water to drink.

MIHIR-O-SUDHAKAR,
Oct. 4th, 1907.

96. A correspondent of the *Mihir o-Sudhakar* [Calcutta] of the 4th October complains of irregularity in the delivery of letters in Sekedaha, Makhdumnegar, Dighalgram and other adjacent villages within the jurisdiction of the Mallarpur Post-office, on the East Indian Railway Loop Line.

SAMAY,
Oct. 4th, 1907.

97. The *Samay* [Calcutta] of the 4th October learns that another Arya Samajist will be banished from the province, as Lala Dhaniram has been. The cause of this, in the opinion of the paper, is that the Government mistrusts the members of the Arya Samaj. The Musalman detectives set on the Hindus report as much as they can, right or wrong, and the Government acts on those reports. The main object of all this, the paper says, is to oppress the Hindus; but although the Government may profit by its policy of divide and rule, its result will be the extirpation of both Hindus and Musalmans.

BANGAVASI,
Oct. 5th, 1907.

98. The *Bangavasi* [Calcutta] of the 5th October speaks of the utter inadequacy of the sum of Rs. 60,000 which Government has set apart for the relief of the sufferers from the Orissa floods.

BANGAVASI,
Oct. 5th, 1907.

99. The *Bangavasi* [Calcutta] of the 5th October writes that Sir Sydenham Clarke, being new to his office, is now overfull of professions of his good intentions towards India. So was Lord Curzon, and his Lordship's example has shown that those whose professions of love for India are strongest, have their hearts full of the venom of the deadly *Keutia* snake.

100. In reporting how a party of Punjabis were recently induced to emigrate to Fiji and there maltreated by the local police, the *Bangavasi* [Calcutta] of the 5th October calls on the Indian Government to get the offending Fiji police visited with condign punishment.

BANGAVASI,
Oct. 5th, 1907.

101. The indefatigable *swadeshi* preacher, Maulvi Leakat Hossein, writes the *Basumati* [Calcutta] of the 5th October, may have his bones reduced to powder by the millstone of sedition, but the Penal Code is powerless to extinguish the unconquerable energy, courage and patriotism which are burning within him. The more these virtues are sought to be put down, the brighter will they become.

BASUMATI,
Oct. 5th, 1907.

102. Referring to the release of the distinguished prisoners in the Rawalpindi case, the *Basumati* [Calcutta] of the 5th October says, that the result of the trial illustrates how completely senseless the authorities become, and how they make mountain of a molehill when they scent *swadeshi* in the air. But there is no indication that their zeal will grow less in future, even after such an exposure.

BASUMATI,
Oct. 5th, 1907.

103. The *Basumati* [Calcutta] of the 5th October publishes accounts of Government officials of Barisal, including the District Magistrate, touring in the mufassal, and asking shop-keepers to sell *Belati* goods. Even illiterate people are said to have laughed at this ridiculous conduct of the officials.

BASUMATI,
Oct. 5th, 1907.

104. Referring to the King-Emperor's letter about the plague the *Howrah Hitaishi* [Howrah] of the 5th October says that it is all very well for King-Edward and His Viceroy to sing out a doleful duet, but no amount of empty sympathy, and destruction of rats and mosquitoes, will rid the country of the plague and of malaria. Something real and practical is wanted for that purpose.

HOWRAH HITAIISHI,
Oct. 5th, 1907.

105. The *Navajivani* [Calcutta] of the 5th October complains of the inconvenience to the local public at Mohishi-Bongaon caused by the establishment of a branch post office there in place of the sub-post office which formerly existed there.

NAVAJIVANI,
Oct. 5th, 1907.

106. The *Bihar Bandhu* [Bankipore] of the 5th October regrets that dishonest and fraudulent men are now making their way into the Postal Department, which, of all the departments under Government, was considered to be immune from them. The paper adds that, notwithstanding the frauds being detected and the offenders punished, there is no appreciable diminution in the number of postal offences—rather a daringness is being observed on the part of the dishonest employes in committing the same. Not only is there irregularity, says the paper, in the delivery of the post-cards and the paid letters, but also the contents of the registered covers are now being tampered with. The paper hears that, recently, a note worth Rs. 1,000 sent in a registered cover has been misappropriated in Delhi, and regrets that the offender has not as yet been traced by the police.

BIHAR BANDHU,
Oct. 5th, 1907.

107. Referring to Mr. Ainslie's alleged treatment of Mr. Choudhury, the *Navajug* [Calcutta] of the 5th October says, that it does not expect much courtesy and gentlemanly behaviour from a man like Mr. Ainslie.

NAVAJUG,
Oct. 5th, 1907.

108. The *Hitvarta* [Calcutta] of the 6th October begins a long article headed "Courts of Justice and Jails," by drawing a contrast between them during the Muhammadan and the English periods of rule respectively. In Muhammadan times, says the paper, we had not so many books and codes of law. During the declining days of Muhammadan rule there was anarchy—justice was unknown, and cases were not decided according to the law. The Indians then knew that the people had to endure much suffering in the jails. The English boast of their law-books, but when it comes to actuality these books are laid aside.

HITVARTA,
Oct. 6th, 1907.

To take the Judicial Courts first. Here justice is sold to the highest bidder. The duty of the rulers is to protect the weak against the strong. The institution of laws and the police is for this purpose, but the officials now-

a-days use them as helps in oppressing the weak. The police are ever busy in commuting truth into falsehood and *vice versa*. The cases of Sangun Lal, of the United Provinces, and Mongal Singh and Nivaran of Comilla, are instances in point. If the latter had not appealed to the High Court, they would have had to part with their lives.

Hitherto the *mufassal* police only were oppressive; but now they are committing oppression in the Metropolis. They have spread nets, concocted cases against newspaper editors, students, Barristers and the leaders of the community in such a way, as to make escape out of them very hard. Over and above this the officials are helping the police without due deliberation. If Arabinda Babu escaped the clutches of the police, it was because of the hard efforts of the counsel in his behalf. Lala Bodhraj has clearly shown that the case against the gentlemen at Rawalpindi was got up by the police.

HITVARTA,
Oct. 6th, 1907.

109. Referring to the arrest of Mr. A. C. Banerjee the other day, the *Hitvarta* [Calcutta] of the 6th October says that the officials are annoyed at there being no sale of foreign goods during the present Durga Puja. The *swadeshi* agitation will not cease, however hard these officials, like fretful bitches, scratch at this or that.

110. Under the head line "Protect religion" the *Hindi Bangavasi* [Calcutta] of the 7th October, says:—

HINDI BANGAVASI,
Oct. 7th, 1907.

"Protect religion."

We have said more than once and we repeat again that although your rule in India was secured by *vice* (adharm) you should maintain it by your virtue. Your duty is to make the people happy.

You have promised that you will not interfere with our religion. This promise is clearly contained in Her late Majesty's proclamation. Although for foreigners like you who profess a different religion, it is difficult to please the different races of India by a policy of non-interference with the religion of each and all of them, still it cannot be acknowledged that you do your very best in the matter. Many a man is becoming tainted under the influence of your impure actions. Many are becoming irreligious and what one cannot tell, still you do not interfere with their religion. Do you remember the day when the fire of the sepoy mutiny was kindled in which hundreds of your men and women were consumed, the day on which its flames reached the skies and you were so alarmed and awestruck. But from the very day that this fire was fortunately for you extinguished, you became very particular about interfering with the religion of the Indians.

There was no interference for a long time, but now there is. We have said before and repeat it here. To serve one's country is a part of one's religion. Many *bideshi* things are forbidden by religion. Their touch even means incurring sin. You Englishmen would not perhaps understand the secret of this. The foreign salt contains impure things, foreign sugar contains things which should not be touched and foreign cloth contains revolting things. You may ask 'what is the harm if they contain such things?' But there are many foreign articles which are abominations and must not be used as their very touch is sinful. These must be avoided. Now if you interfere in this matter would you not be incurring sin?

The spectacle which we now witness every day was never seen before in this country. *Swadeshi* meetings are being held everywhere at which the questions discussed are about the adoption of *swadeshi* and the discarding of foreign articles. What is the harm in these meetings. The people, in whatever form they might be expressing themselves, speak of their religious duty only. In whatever form they might be considering the question of discarding the foreign salt, sugar and cloth the secret underlying it is the preservation of religion. But the officials are adopting harsh measures against these very meetings. Say why are your police armed with *lathis* posted at these meetings. Was there such a fear before? Tell us why by your officials are fired with over-zeal at the very name of a *swadeshi* meeting. Why are they alarmed to hear its name? What is the need of all these pranks when people concern themselves about their country and their religion? Are you not buying a bad name by this? Just think if your doings do not mean interference with the religion of the subject people.

While the people are inspired with the belief that the preservation of everything depends on the preservation of their religion, many officials on the other hand are putting obstacles in their way by their interference. O Englishmen, are you unaware of this or is it that you purposely keep silent? Just speak out, why this attitude on your part? Your solemn promise is being broken under your very nose, and you are silent. Can you say that foreign salt, foreign sugar and foreign cloth contain nothing which is forbidden to the Hindus and the Muhammadans by their religion? If you cannot deny the fact, we would say that your officials are certainly interfering with the religion of the Indians.

This is enough. Save religion? If you save religion it will in turn save you.

111. The *Daily Hitavadi* [Calcutta] of the 8th October, noticing a letter which appeared in the *Englishman* of the 7th October, suspects it to have been written either by Mr. Ainslie himself, or some friend of his who must have got his information from that gentleman. The *Hitavadi* considers the arguments put forward in that letter as too silly to be worthy of notice. The paper thinks that Mr. Ainslie's transfer from Serajunge can hardly be regarded in the light of punishment at all, and remarks that it is idle to hope for justice from the present Lieutenant-Governor of Eastern Bengal and Assam.

DAILY HITAVADI,
Oct. 8th, 1907.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

112. The *Tamalika* [Tamluk] of the 5th October reports the lamentable condition of the crops in many places of the Mahisadal Estate, owing to the rapid fall of the river water. The paper suggests that the prospects of the crops are likely to improve, if the sluices of the canal near the villages Kankurdah and Manoharpore are kept open.

TAMALIKA,
Oct. 3rd, 1907.

113. The *Hitavadi* [Calcutta] of the 4th October says that, owing to continued drought, the state of the crops in Northern India is alarming. This news is based upon Government reports, and may therefore be relied upon. The price of rice in Bengal continues high. A calamity of the gravest magnitude, says the writer, seems to stare the whole country in the face.

HITAVADI,
Oct. 4th, 1907.

VI.—MISCELLANEOUS.

114. Referring to the incident that lately occurred in the down Darjeeling Mail Train in which Babu Durga Charan Sanyal "The spirit of the Bengalis." has been accused of murderous attempts on two European Railway officers, the *Jasohar* [Jessore] of the 26th September praises the spirit of the Bengali sexagenarian and remarks by the way that the news of the incident has left Englishmen quite dumfounded.

JASOHAR,
Sept. 26th, 1907.

115. Referring to the arrest of Mr. A. C. Banerjee, Barister-at-law, the *Jasohar* [Jessore] of the 26th September says that the Bengalis will by no means give up the policy of self-defence which they have adopted—let that be called sedition or any thing else.

JASOHAR,
Sept. 26th, 1907.

116. Referring to Mr. Keir Hardie's disapproval of Mr. Ainslie's conduct towards Mr. Choudhury, the *Jasohar* [Jessore] of the 26th September remarks that the downfall of the English is near at hand and not even a hundred Keir Hardies can avert their doom.

JASOHAR,
Sept. 26th, 1907.

117. The *Jasohar* [Jessore] of the 3rd October publishes a representation, addressed to the Pandits of Navadwip, asking them to declare authoritatively whether tilling of land by poor yet respectable Brahmans and others was permissible under the *Shastras*. It was pointed out that the cultivators, having

JASOHAR,
Oct. 3rd, 1907.

taken a vow not to till the lands belonging to the *bhadralogs*, the respectable poor found themselves unable to maintain their families, unless they themselves cultivated their lands. In reply, the Pandits have distinctly said that Brahmans and others may cultivate their lands with their own hands for maintaining their families, without being guilty of any impropriety.

JASHOHAR,
Oct. 3rd, 1907.

Attitude of the Japanese towards Indian students.

118. In reference to the subject of the education of Indian students in Japan, the *Jashohar* [Jessore] of the 3rd October give publication to the story, told by a Singhalee student, Mr. Varma, in which he says that now-a-days the Japanese are not willing to admit Indian students into their own Universities, and that this attitude of the Japanese towards the Indians seems to date from the Anglo-Japanese treaty.

JASHOHAR,
Oct. 3rd, 1907.

Mr. Keir Hardie's views on the present unrest in India.

119. In reference to Mr. Keir Hardie's views in regard to the present unrest in India, published in the *Morning Leader* newspaper, to the effect that "with sympathetic administration, the gradual introduction of legitimate reforms, and the promise of Governorship, High Court, and Legislative Council for the whole Bengal, the agitation will speedily subside," the *Jashohar* [Jessore] of the 3rd October says that the agitation will never subside in that way, for, it goes without saying that now and then a bit of reform will not satisfy the people of India. They will not be satisfied with what superfluities the *Feringhi* will deign to throw to them. If Mr. Hardie could perceive the deep-seated pain of their hearts, he would not certainly pronounce the above opinion.

JASHOHAR,
Oct. 3rd, 1907.

A political meeting of the Hindus and the Musalmans at Gopalpur (Jessore).

120. The *Jashohar* [Jessore] of the 3rd October publishes a letter from one Heeralal Sarkar, noticing a big meeting of the Hindus and the Musalmans at Gopalpur, near Naldanga (Jessore).

The meeting was convened by one Moulvi Israil Huque to discuss questions affecting the country and the way to promote its welfare, considering the present feeling of tension between the two sects owing to the ignorance of the Musalmans.

JASHOHAR,
Oct. 3rd, 1907.

A social meeting of the *Namashudras*.

121. The *Jashohar* [Jessore] of the 3rd October notices a big meeting of the *Namashudras*, which was held on the 22nd Bhadra last, with the following objects:—

- (1) To promote the education of the class;
- (2) to establish centres with a view to forming a social union among themselves;
- (3) to settle disputes by arbitration instead of going to Court;
- (4) to excommunicate people who would use unclean refined sugar, salt, etc.;
- (5) to promote the cultivation of sugarcane, potato, etc., instead of jute plants.

NAVASAKTI,
Oct. 3rd, 1907.

Hindu widows and a contrast between English and Hindu societies.

122. Referring to the article in the *Englishman* in the course of which that paper is alleged to have said that all Hindu widows are unchaste, and that this fact justified the criminal assaults on them by Musalmans, and also that these unchaste widows are readmitted into Hindu society, the *Navasakti* [Calcutta] of the 3rd October retorts by saying that in English society there is no such thing as responsibility in conjugal life, as sacredness of maidenhood, or as restraint in widowhood. No Englishman can conceive an idea of the stoicism, self-sacrifice, self-torture and self-restraint which are practised by Hindu widows, because to him the conjugal relation is based only on money and the satisfaction of the carnal desires. While English society makes adultery an ornament to itself, to Hindu society it is an abomination.

SANJIVANI,
Oct. 3rd, 1907.

An open letter.

123. The *Sanjivani* [Calcutta] of the 3rd October publishes over the signature of Babu Surendra Nath Bannerjee and certain other leading men of Bengal an open letter exhorting, on economic grounds, the Hindus of Bengal to confine all their purchases on the occasion of the coming *puya* only to *swadeshi* things.

124. After a reference to the apprehensions of the English press regarding Mr. Hardie's tour in India, as cabled out by Reuter, the *Sanjivani* [Calcutta] of the 3rd October writes that Mr. Hardie is a man who does not know what fear is. He will kindle a flame in England which will give publicity to the misdeeds of Englishmen in India.

SANJIVANI,
Oct. 3rd, 1907.

125. The *Sanjivani* [Calcutta] of the 3rd October publishes over the signatures of Babu Narendra Nath Sen and some other leading gentlemen of Bengal a manifesto to the Bengali people requesting the observance of the 17th October next in memory of the Partition, in the way the anniversary was observed last year.

SANJIVANI,
Oct. 3rd, 1907.

126. The *Sanjivani* [Calcutta] of the 3rd October proposes that on the 30th Aswin, which will be observed as a day of fasting and prayer on account of the Partition, each family should pay a contribution at the rate of 2 pice a head for such of its members as do not observe the fast, and the amount thus collected should go to form a National Fund.

SANJIVANI,
Oct. 3rd, 1907.

127. The *Sanjivani* [Calcutta] of the 3rd October publishes an account of the enthusiastic reception accorded to Babus Surendra Nath Banerji and Krishna Kumar Mittra and M. Dedar Baksh at Bankura and Midnapore whither they had gone recently to preach the *swadeshi*.

SANJIVANI,
Oct. 3rd, 1907.

128. An advertisement appears in the *Sanjivani* [Calcutta] of the 3rd October announcing the opening of a fund for helping the destitute family of Basanta Kumar Bhattacharjee, the Printer of the *Yugantar* newspaper, (now in jail). Subscriptions are asked to be paid to Babu Charu Chandra Mitra, President, Printer's Union, at No. 12, Sibnarayan Dass's Lane, Calcutta.

SANJIVANI,
Oct. 3rd, 1907.

129. In reference to the boycott of foreign things, the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 3rd October says that the boycott should not be confined to English goods, but should be extended to English dress, English manners, English speech and everything English.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
Oct. 3rd, 1907.

130. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 3rd October approves of the establishment of village associations and expects that the matter will form the subject of a proposal to be laid before the coming Congress. But the paper objects to the adoption of the elective system in the formation of these associations on the ground of its being calculated to create ill-blood.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
Oct. 3rd, 1907.

131. The *Daily Hitavadi* [Calcutta] of the 4th October referring to a letter written by Lala Lajpat Rai to a friend of his, says that he is not allowed to shave himself twice a week, or to use ice, both shaving and the use of ice being considered luxuries by the officers who are in charge of him. The paper says that it is idle to hope that a man who has been exiled without a trial will be treated well by the authorities.

DAILY HITAVADI,
Oct. 4th, 1907.

132. The *Daily Hitavadi* [Calcutta] of the 4th October hopes that those Brahmans who do not object to the use of *Bilati* sugar, clothes, etc., at pujas, should not be given their annual *vrittis* (allowances) on the occasion of the forthcoming puja.

DAILY HITAVADI,
Oct. 4th, 1907.

133. Referring to the statement of the *London Times* that the present unrest in India is due to the Brahmans, the *Hitavadi* [Calcutta] of the 4th October says that the *swadeshi* agitation has turned the heads of most Englishmen, but of none so completely as of the *London Times*.

HITAVADI,
Oct. 4th, 1907.

134. Referring to the report that Government has granted a maintenance allowance of Rs. 10 per month to Ajit Singh's wife, the *Hitavadi* [Calcutta] of the 4th October ironically remarks that it did not know that Government had really become so charitable.

HITAVADI,
Oct. 4th, 1907.

HITAVADI,
Oct. 4th, 1907.

135. The *Hitavadi* [Calcutta] of the 4th October recommends that Babu Gopal Chandra Sen, M.A., F.C.S., who has returned home from England after being trained in the art of dyeing piece-goods and in the preparation of dyes, should be entrusted with funds sufficient for starting a factory for the manufacture of dyes by the wealthy men of the country. Such an enterprise would, if successful, save a large sum of money from passing into the hands of foreigners.

HITAVADI,
Oct. 4th, 1907.

136. The *Hitavadi* [Calcutta] of the 4th October draws the attention of native weavers to the excellence and cheapness of the yarns turned out by the Banga Lakshmi Cotton Mills as compared with those turned out by the mills under European management.

HITAVADI,
Oct. 4th, 1907.

137. The *Hitavadi* [Calcutta] of the 4th October says that the conduct of Maulvi Leakat Hossain in contemptuously refusing to accept the conditions of the District Judge of Barisal under which it was proposed to grant him bail is exemplary. His high-spiritedness and his abnegation of self are indeed worthy of imitation by all.

HITAVADI,
Oct. 4th, 1907.

138. The *Hitavadi* [Calcutta] of the 4th October approves of the establishment of a National Bank in Calcutta.

HITAVADI,
Oct. 4th, 1907.

139. Referring to the attitude of the *Statesman* newspaper at the release of Babu Arabinda Ghose in the *Bande Mataram* case, the *Hitavadi* [Calcutta] of the 4th October writes :—

The *Statesman* is largely dependent upon its Bengali subscribers, and it has always shown sympathy for the natives. But its attitude has undergone a sudden change now-a-days and it must forfeit the respect and the confidence of the people. Considering how rapidly its "loyalty" is growing it seems likely that it will become a rival of the *Englishman* very soon.

HITAVADI,
Oct. 4th, 1907.

140. The *Hitavadi* [Calcutta] of the 4th October says that very large quantities of *swadeshi* cloths have been imported into East Bengal this year by dealers and predicts that in two or three years hence *Bilati* cloths will be completely driven out of the East Bengal market.

HITAVADI,
Oct. 4th, 1907.

141. Referring to the proposed Clive Memorial, the *Hitavadi* [Calcutta] of the 4th October writes :—
The Clive Memorial Fund. Subscriptions are being collected in this country in aid of the proposed memorial to the forger Clive. Nothing perhaps will please Lord Curzon better than to raise the whole amount necessary for the purpose from India. The writer hopes that no self-respecting man will bring disgrace upon himself by subscribing to the Clive Memorial Fund.

HITAVADI,
Oct. 4th, 1907.

142. The *Hitavadi* [Calcutta] of the 4th October writes :—
The present situation. The *Englishman* newspaper, which ridiculed the *swadeshi* agitation at its beginning, now stands aghast at its alarming developments. The rapid spread of the use of *swadeshi* articles in all parts of India, the bold front presented by Bhupendra Nath, the Editor of the *Yugantar*, and by Brahmabandhab Upadhyay, the Editor of the *Sandhya*, and many other similar instances, have totally disconcerted the *Englishman*, which fears that a day might come when it would be impossible to find a soldier or a Police officer in this country who could be trusted. The fact is that the methods which Government has adopted to put down discontent can never be successful. It is a pity that the rulers ignore the teaching of history and persist in their blind course. But this state of things cannot continue long. Government must follow the right course, or the confusion will go on increasing.

HITAVADI,
Oct. 4th, 1907.

143. The *Hitavadi* [Calcutta] of the 4th October says that there is a rumour in the town that Babus Lalit Mohan Ghosal, Aswini Kumar Dutt and a few more *swadeshi* speakers will soon be put under arrest. Considering the extreme bitterness of feeling which the complete breakdown in the sale of *Belati* goods this year has

engendered in the minds of the authorities, such rumours cannot now be dismissed as without any foundation.

144. The *Hitavadi* [Calcutta] of the 4th October publishes the following accounts of the proceedings of the Hooghly District Conference held on the 22nd September last:—

Subjects discussed at the Hooghly District Conference.

In the absence of Babu Tarapasanna Mukerji, the President elect, Moulvi Izad Bux was voted to the chair. The Conference expressed dissatisfaction at the proposed reforms of the Legislative Council inasmuch as under the new scheme the people will have no control over public expenditure and as the reformed Councils will not be representative Councils in any sense. The septic tank installations were held responsible for the outbreaks of cholera at places bordering on the Hooghly. The sanitary arrangements made by Government were considered inadequate to the needs of the district. The attention of Government was drawn to the following points among others:—(1) an anicut at the Begua bridge in the Arambagh subdivision; (2) the excavation of the Dwarakeswar, the Saraswati, the Kana and the Kausiki rivers; (3) the drainage of the Kendu maidan near Amta; (4) incorporation of the chaukidars with the regular police and remission of the chaukidari tax; (5) undue enhancement of the Municipal rates at Howrah; (6) introduction of the modern scientific method of agriculture.

000. Referring to the recent Darjeeling Mail train incident the *Hitavadi* [Calcutta] of the 4th October observes that although it might at first sight appear that the man entering the carriage was a thief, yet on closer inspection the European officers ought to have discovered their mistake and known that a sixty-year-old pleader would not be a thief. The exchange of a few words with the supposed thief would have convinced them that he was a gentleman. But instead of doing that, the officers straightway proceeded to belabour an old Bengali, who had doubtless been influenced by the new spirit that is abroad. In self-defence he seized a weapon which belonged to the officers and with it wounded them.

145. The *Hitavadi* [Calcutta] of the 4th October has the following:—
A spirit of unrest now reigns all over the country, thanks to the imperialistic pride of the officials. Their actions have unsettled the minds of an everloyal and peace-loving people. Those who have taken part in the *swadeshi* agitation, those who are trying to do away with the petty dissensions and quarrels among the people and thereby bring about unity and are trying to make the people self-reliant, are being harassed at the instance of the authorities. Attempts are being made to sow dissension between the Hindus and Muhammadans with a view to put obstacles in the path of their gaining those privileges which are their legitimate dues. The Musalmans are being seduced from virtue and the result is that Hindu houses have been looted, Hindu women have been outraged and Hindu sacred images have been broken. But the people are not disheartened, and with courage and enthusiasm they are moving forward to do their duty by their country. At a time like this both Hindus and Muhammadans would do well to study the life of the great Sivaji who is deservedly called the *Chhatrapati* (Lord of Umbrella).

This great man has been styled a "robber-chief" by interested English writers. But the Bengalis all over the country now worship him and revere his memory. It would be a great misfortune if the character of such a man were misrepresented on the stage or incorrectly presented to readers of his biography. Babu Giris Chandra Ghosh has therefore done a real service to the country by publishing his drama at the right time. His book will do much towards fostering the growth of national sentiments. Educated Muhammadans will find nothing in it which they can take exception to.

A *swadeshi* meeting at Raniganj.

146. The *Hitavadi* [Calcutta] of the 4th October notices an important *swadeshi* meeting held on the 29th September last at Raniganj.

147. The *Hitavadi* [Calcutta] of the 4th October gives a detailed account of the proceedings of the meeting at Parsi Bagan, Calcutta, testifying sympathy with B. C. Pal in his imprisonment.

The Parsi Bagan meeting.

HITAVADI,
Oct. 4th, 1907.

HITAVADI,
Oct. 4th, 1907.

HITAVADI,
Oct. 4th, 1907.

HITAVADI,
Oct. 4th, 1907.

HITAVADI,
Oct. 4th, 1907.

HITAVADI,
Oct. 4th, 1907.

148. Babu Rasik Lal Roy writes to the *Hitavadi* [Calcutta] of the 4th October, that one Rajmohan Kaviraj of Morelganj, in the Khulna district, refused to advance money

on loan to dealers of the place who proposed to import *Belati* cloth, and says that this disinterestedness of the Kaviraj is worthy of imitation by all *mahajans* (money-lenders).

MIHIR-SUDHAKAR,
Oct. 4th, 1907.

149. The *Mihir-o-Sudhakar* [Calcutta] of the 4th October has the following in a communicated article under the heading

"Inmost thoughts and loyalty to the Government."

"Inmost thoughts and loyalty to the Government":—

At one time I was one of the foremost *sawdeshists*, and joined the Hindu agitators in all their excesses with the highest enthusiasm. My intimate knowledge of the Hindu boycotters and their methods at last enabled me to discover that rank sedition lurked in their bosoms. I was startled at this discovery, and was taken aback at my own folly. I at once renounced the spurious *sawdeshi* agitation, and solemnly vowed that as long as I lived, loyalty to the benign British Government should be the breath of my life.

Brother Musalmans, we should so act at the present time that the bond of sympathy already existing between ourselves and the English people may strengthen more and more. Never did the slightest cause of enmity arise between us two in the past. You may ask, how was Muhammadan sovereignty replaced by British supremacy? This, no doubt, is a grave problem, and nothing but a sound knowledge of Indian history can impart a clear insight into it. The English came to this country as merchants, but not with a desire to injure the Muhammadans. It was the idiocy of the Muhammadan rulers of that period that made them appoint the Hindus to high posts, and these Hindus contrived to bring about a quarrel between the English and the Muhammadans. As an illustration, the incident of the Blackhole may be cited. We learn from history that it was a traitorous Hindu officer of Nawab Serajud-dowla who brought about the horrible catastrophe, the Nawab himself being totally ignorant of it. The fact is certain that it was the Hindu who caused the downfall of the Muhammadan power, and the English were quite innocent. Another point is that when the English established their sway in the country, India, like a widow, helpless and destitute, was expecting a fit and proper husband. The Muhammadans then held the country only in name. If the English had not come as deliverers, then the Mahrattas would have established a Hindu Empire, and we should either have been forced to clear out bag and baggage from the country, or else to give up our religion and worship ghosts and goblins like the Hindus.

The interests of the English as those of the Muhammadans are likely to suffer equally by the present Hindu agitation. Supposing the Hindus get the supreme power in their own hands, don't forget that the Hindus are far more numerous than we and far superior to us in education. If, therefore, a representative system of government were established, the Muhammadan minority is sure to be completely swamped by the Hindus. How many Muhammadans are there in India who are qualified to be members of a Parliament? If the Hindus get the upper-hand to-day, to-morrow a circular will be issued prohibiting cow-killing and *nemaz*, and disqualifying the Muhammadans for public service. Musalmans, take care; never join the Hindus in their political agitation, *swadeshi* and boycott.

MIHIR-O-SUDHAKAR,
Oct. 4th, 1907.

150. The *Mihir-o-Sudhakar* [Calcutta] of the 4th October charges its Hindu

The importance of the cultivation of jute in Bengal.

contemporaries with wrongfully dissuading the Bengal peasants from the cultivation of jute. They say that an extensive cultivation of jute hinders the

cultivation of paddy, and that in consequence thereof rice sells at high prices. The paper insinuates that this is sinister policy. Even if the cultivators grew paddy in each and every bigha of land they till, they could not obtain a satisfactory reward for their labour: the more so as they are more or less liable to suffer loss owing to drought or excessive rainfall, and have to pay rent to the zamindar at a very high rate. Again, rice cultivation is more costly than jute cultivation. As a matter of fact, since the cultivators began growing jute, they have been comparatively well off. To receive a small price in exchange for a maund of rice, would mean a poorearning for the peasants. There is a

rise in the price of food-grains all over India. Why should then the cultivation of jute be held responsible for this rise in the price of food-grains throughout the length and breadth of the country? In Mr. Oldham's reports it is clearly laid down that although the area under jute cultivation has increased ten times, that over which paddy is grown still remains unchanged. The present rise in the price of rice may be distressing to the clerical and the trading class as well as to townspeople, but that should not be minded. The educated class only seek their own interests, and the more they have the more they want. The condition of the lower classes ought to be improved.

152. A Muhammadan correspondent of the *Mihir-o-Sudhakar* [Calcutta] of the 4th October says that there can be no objection to the use of *swadeshi* articles, and the country's progress must be dear to all. But that is no reason why educated Muhammadans should join the Hindu *swarajists* and allow themselves to be deceived by their crooked policy. How can a self-respecting Muhammadan mix with men who trample upon his own people, and look down upon them as if they were cats and dogs? The writer is not opposed to the union between Hindus and Muhammadans. But the fact is that such union is an impossibility. The true progress of the Muhammadan community could be secured, if an organised effort were made to establish an Association in the Metropolis with its branches all over the country to look after the interests of that community.

MIHIR-O-SUDHAKAR,
Oct. 4th, 1907.

A proposed Muhammadan Association in the Metropolis.

153. The *Prasun* [Katwa] of the 4th October publishes a declaration signed by numerous Brahmins of Katwa to the effect that henceforth they will not officiate at religious ceremonies for people who use *bedeshi* articles in Sastric rites, etc.

PRASUN,
Oct. 4th, 1907.

Boycott of *belati* articles by the Entally Brahmins.

154. The *Samay* [Calcutta] of the 4th October reports that the Brahmins of the Intally section of the town have made this announcement to their *yajmans* (people for whom they officiate at religious ceremonies), that henceforward only *swadeshi* cloth, sugar, salt, etc., should be used in Sastric rites, and that in default thereof they will cut off all connection with them. The paper remarks that additional strength and importance will be lent to this announcement, if other Brahmins of Calcutta and elsewhere follow the example.

SAMAY,
Oct. 4th, 1907.

155. The *Bangavasi* [Calcutta] of the 5th October writes:—

BANGAVASI,
Oct. 5th, 1907.

"Englishmen, do your duty." Englishmen, in spite of your dominion in India being founded on unrighteousness, you protect religion. To please your subjects is indeed your proper line of conduct. If you do not interfere with our religion, we can act in accordance with its precepts. And if only we are allowed so to act, you succeed in winning the good opinion of us, your subjects. The late Queen's proclamation contained a promise that you will not interfere with the diverse religions of your Indian subjects. It cannot be denied that you try to be careful not to so interfere. And you have been the more so since the time the flame of the Sepoy Mutiny was put down. Some of your representatives do indeed occasionally interfere with our religion mistakenly; but nevertheless we cannot say that it is in accordance with the intentions of the English nation directly to interfere with the religions of the Indians.

Unless a promise is acted up to, the people will not be pleased; and unless the people are pleased, your duty is not done; and if you do not act righteously, know for certain that your dominion will not last.

For a long time you did not directly interfere with the religions of the people of India; but at the present time that is being done. Using things *swadeshi* is part of every Indian's religion, and the use of various *bideshi* things is forbidden by the *shastras*. There are various kinds of *bideshi* things the very touch of which constitutes a sin to Hindus and Musalman, whose duty it is therefore to give up the use of them. Would it not be unrighteous on your part, Englishmen, if you obstruct them in discharging that duty? If you are endowed with a sense of duty, you ought, of your own initiative, to cease bringing these things into this country. The people of this country counsel the giving up of things, the use of which should be refrained from most certainly. You cannot prove that the things which are declared to be polluted are

really not so. If you could it would be something. Nevertheless, under your loved Morley and Minto, efforts are being made to extend the sale of these very things. The people of the country are being held guilty by you for doing what is their religion and their duty. And the efforts of your agents to extend the sale of these polluted things, and thereby make you break your promise, are being condoned. Is this doing your duty?

The various *swadeshi* meetings now being held discuss only topics which after all relate to the observance of religion. The boycott of *bilati* salt, sugar, cloths, etc., no matter how discussed, is at bottom a thing connected with the observance of religion. Why then should policemen be present at these meetings? Can you conceal it any longer that talk relating to one's country and one's religion is being sought to be thwarted? Does not this constitute an act of interference with the religion of the governed?

It is as if the officials of the land are to-day running after the speakers at *swadeshi* meetings like infuriated bulls with horns levelled. What hideous, terrible, nauseating sight is this! Where does sedition come in, in pointing out that *bilati* cloth, salt and sugar contain things forbidden to be used by the religions of Hindus and Musalmans? It is a mistake on your part to suppose that if the people of India all genuinely take to *swadeshi*, to the exclusion of *bideshi*, your industries and commerce will suffer. If you do the right you will not suffer by a tittle in that respect. God will point out to you a place where your industries and commerce will find an unrestrained field for development a hundred times more profitable than that of India. If you do the right, God will look after you. Englishmen, do your duty and remember the story of the Hindu Raja who, to keep a promise and act in accordance with his *dharma*, had to buy the goddess of Adversity, and in so doing found that although all the other gods left him the god *dharma* would not.

BANGAVASI,
Oct. 5th, 1907.

Mr. M. S. Dass's visit to
England.

156. The *Bangavasi* [Calcutta] of the 5th October expects little good to result from Mr. M. S. Dass's deputation to England about the grievances

of Orissa.

BANGAVASI,
Oct. 5th, 1907.

Mr. Keir Hardie on Indian
handicrafts.

157. The statement that Mr. Keir Hardie while at Dacca admired the workmanship of muslin and found country-made cloths cheaper than *belati* ones, makes the *Bangavasi* [Calcutta] of the 5th October remark: Mr. Hardie may now pose as a great friend of India, but he is still a descendant of the same Englishmen who at the close of the 18th century first admired the delicate handicrafts of India and then set about destroying them.

BANGAVASI,
Oct. 5th, 1907.

Mr. Keir Hardie at Barisal.

158. *Re* the statement that Mr. Keir Hardie promised while at Barisal to try to secure a colonial form of self-government for India, the *Bangavasi* [Calcutta] of the 5th October remarks that Mr. Hardie's interest now lies in establishing himself in the popular favour by holding out sham hopes.

BANGAVASI,
Oct. 5th, 1907.

A rumour regarding the Sikhs.

159. The *Bangavasi* [Calcutta] of the 5th October, in alluding to the recent rumour that a party of Anglicised Sikhs intended electing a *Guru* of their own at Amritsar before the coming *Dewali*, inquires if the object of starting this rumour is to create ill-feeling amongst the different sections of Sikhs, and if this is not a political move on the part of some one interested.

BANGAVASI,
Oct. 5th, 1907.

Mr. Keir Hardie in Eastern
Bengal.

160. In narrating how Mr. Keir Hardie in the course of his tour in Eastern Bengal came to find that the source of the unrest there had been misrepresented in England, the *Bangavasi* [Calcutta] of the 5th October writes, that many high Government officials in transmitting to England news of occurrences here prune it in such a way as to leave out everything that is in it unfavourable to them, and concludes with a query whether this sort of hide and seek will continue much longer yet!

BANGAVASI,
Oct. 5th, 1907.

Effects of Mr. K. Hardie's visit.

161. The *Bangavasi* [Calcutta] of the 5th October bids its countrymen not to hope for any good in the way of a reform of the present methods of Government to result from any efforts that Mr. Keir Hardie may make in that direction, when he returns to England. The paper reminds them how the Prince of Wales spoke of the necessity of greater sympathy being evinced by the Government of India and how even His Royal Highness's speech has gone in vain.

162. In noticing a recent statement by the Director of Agriculture, Bengal, that the same land may be used for the cultivation of both jute and paddy, the *Bangavasi* [Calcutta] of the 5th October argues that this is not true of all lands in the province: that this cultivation by rotation is beyond the means of the average ryot; that new lands may have been brought under the plough, but the actual yield of paddy in the province has not increased; that an extension of jute cultivation will mean falling price for jute and rising price for paddy. The paper concludes by denying that jute cultivation has added to the material comfort of the masses of Bengal as a class and by urging the superior necessity of paddy cultivation.

BANGAVASI,
Oct. 5th, 1907.

163. The *Bangavasi* [Calcutta] of the 5th October in noticing the recent loyal resolutions of the Conference of Khatriya Rajas at Benares, deprecate the ill-will towards a section of their countrymen which in its opinion these resolutions imply and also inquires what reason these Rajas found for suddenly making a public manifestation of their loyalty.

BANGAVASI,
Oct. 5th, 1907.

164. The *Basumati* [Calcutta] of the 5th October publishes the *nivedan* (appeal), signed by Babu Surendranath Banerji, Matilal Ghosh and others, calling upon the Bengalis to strictly observe the *swadeshi* vow during the Puja.

BASUMATI,
Oct. 5th, 1907.

165. The *Basumati* [Calcutta] of the 5th October refers to a letter sent by a European lady to the *Statesman* newspaper, in which she contradicts all the statements contained in a sensational letter written by Major A. Wilson in the *Scotchman*, and hopes that the good sense and sobriety displayed by the fair writer will be an eye-opener to the host of irresponsible writers in the Anglo-Indian press.

BASUMATI,
Oct. 5th, 1907.

166. The *Basumati* [Calcutta] of the 5th October has the following:—
Our divine mother called on us, times without number, to worship her, as she ought to be worshipped. But her injunctions have hitherto fallen upon heedless ears. But now she has succeeded in infusing into our hearts true *bhakti* (devotion), otherwise how could so many men prepare themselves to go to gaol? Her devoted sons are going to gaol with smiling faces. Their examples ought to make us determined more than ever to eschew foreign goods. On the pretence of keeping the peace, the police are trying their best to dissuade us from our purpose. But who can stop the irresistible force of a mountain stream? Think of the extraordinary notice issued by the police at Mymensingh. What does this anxiety on the part of the police to remove an imaginary inconvenience mean? The preservation of law and order is only a pretext; the real object is to put obstacles in the way of the progress of the *swadeshi* movement. But who is there that will shrink from doing his duty to the mother for fear of oppression? This year an unconquerable determination has been aroused in our hearts to keep the *swadeshi* vow intact. This is not a fanciful delusion, but the bright ray of unsullied truth.

BASUMATI,
Oct. 5th, 1907.

167. The personal enquiry which Mr. Keir Hardie, M.P., is making into the state of this country has, says the *Bharat Mitra* [Calcutta] of the 5th instant, produced consternation in England. The way in which the *Englishman* is showing its alarm here only proved the truth of the adage 'a straw in the thief's beard' (this refers to the device used by a clever man who to find out a thief in an assembly said that he who was a thief would have a straw in his beard, at which the actual thief scratched his beard and was thus detected). Some of the papers in England are also similarly alarmed, seeing a disclosure imminent.

BHARAT MITRA,
Oct. 5th, 1907.

168. In describing the itinerary of Mr. Keir Hardie through Eastern Bengal and the incident at the Serajganj Jail, the same paper remarks with reference to the latter that, however painful it might be to Mr. Hardie and other people, the incident has given it pleasure as showing to him how an Anglo-Indian Magistrate can treat a native gentleman.

BHARAT MITRA,
Oct. 5th, 1907.

The detective police followed Mr. Keir Hardie through his tour, and it has not transpired, says the paper ironically, if any application has yet been made by it for permission to prosecute him for sedition.

BIHAR BANDHU,
Oct. 5th, 1907.

169. *Re* the current tour of Mr. Keir Hardie, the *Bihar Bandhu* [Bankipore] of the 5th October writes, that now the truth will come to light, and the fact that the

Mr. Keir Hardie.

Anglo-Indian Journals have been misrepresenting matters will, of course, be detected. So, the paper asks, whether it is for this or for some other reason that the Anglo-Indian Journalists have been so furious against Mr. Hardie. The paper notes that as contrasted with the arrival of other prominent visitors, the arrival of Mr. Keir Hardie in India has been private. The other visitors, says the paper, were, as a rule, accorded handsome reception with the display of flags and illumination, etc., which was done by the Executive to hide the real state of things from their view. Far from being able to state their grievances, the people could not get the opportunity of even bowing to them, owing to the rough dealing of the police on the occasion of their arrival. But Mr. Hardie is in touch with the people. He mixes with the officials just in the same way as with the elites of the country. He has been sent out to India to enquire into the grievances of the people, and has been very ably executing his commission. Under the above circumstances, it needs no telling, says the paper, to the wise and the sensible how far reasonable it is to accuse him of being lenient to a particular party.

BIHAR BANDHU,
Oct. 5th, 1907.

170. The *Bihar Bandhu* [Bankipore] of the 5th October notes that the force of the *swadeshi* agitation has been increasing according to the increase in the number of sedition cases against editors and printers of the news-

The sedition cases and their direct effect.

papers in India, and that the people since appear to have got more scrupulous about the *swadeshi* and *bideshi*. The paper regrets that even in the face of such a state of things, the Anglo-Indian Journals have been misrepresenting matters to Government, and trying to create dissension by transmitting false and exaggerated reports to England, adhering to the policy of divide and rule. It proceeds that at this crisis it has been as much difficult for the ruler to receive sage advice, as it has been for the subjects to get justice, and that it is for this reason that the prosecution of people on the charge of sedition and their punishment in the sedition cases have not been producing their natural effect, inasmuch as far from learning any moral lesson from the same, the people are gladly supporting those found guilty of committing sedition. In conclusion, the paper is glad that the matter has attracted the attention of the people in England, and that a Member of Parliament in the person of Mr. Keir Hardie has come to this country to inquire personally into the state of things, and to study the present situation in India.

BIHAR BANDHU,
Oct. 5th, 1907.

171. The *Bihar Bandhu* [Bankipore] of the 5th October thanks Mr. Greer, Commissioner of the Patna Division, for his bringing about a compromise between Babu Raja Ram and his nephews, the millionaire brokers of Patna, and thereby putting a stop to the litigation threatening ruin to both.

The Commissioner of Patna and Babu Raja Ram.

DAILY HITAVADI,
Oct. 5th, 1907.

172. The *Daily Hitavadi* [Calcutta] of the 5th, October in a leaderette under the heading "The *Englishman's* silliness" writes:—

The *Englishman's* aspersions on Hindu widows.

We do not think we ought any longer to remain indifferent to the excesses to which the *Englishman* of Koilaghat, Calcutta, is running. So long it has made considerable efforts to injure the *Swadeshi*, and have abused the Bengalis in any language they could think of. But so far our countrymen have laughed at all this tall talk in the mouth of the low fellows. We also have not till now said anything against the *Englishman's* meanness. This silence on the part of the people of this country has, however, increased the *Englishman's* impudence. The other day one of their men went to interview Mr. Keir Hardie, and what he has said in that connection is enough to make our blood boil. The man has said that Hindu widows are put to so much misery in their homes, that in order to get rid of the oppression they take to prostitution in large numbers. Hindu widows do not require to be kidnapped, but they go away of their own accord. Is there any Hindu who can bear all these aspersions silently? If even now the *Englishman* is not punished, if even now we remain indifferent to what it says, we should think that there is no manliness in us—that we are worse than even brutes. It has now become our duty to check the *Englishman* and to teach it the lesson that it deserves.

172. Referring to the Ainslie-Chaudhuri incident, the *Hitvarta* [Calcutta]

HITVARTA,
Oct. 5th, 1907.

The conduct of Mr. Ainslie.

of the 5th October says that a mean fellow never misses an opportunity to display his manners. Jogesh Babu was a gentleman. If Mr. Ainslie had met his own equal, he would have found his head get a good beating with nailed shoes.

173. In a letter addressed to the Musalmans, which appears in the

HOWRAH HITAISHI,
Oct. 5th, 1907.

Anti-Hindu feelings among Muhammadans.

Howrah Hitaishi [Howrah] of the 5th October, Maulvi Said-ur Rahman, Maulvi Mowla Bux, B.A., and Maulvi Abdul Rahman of Satkhira write that the present antagonism of the Muhammadans to the Hindus will never lead to anything good. The Hindus, who are better educated than the Muhammadans, have a greater share in the administration of the country, and thus they excite the jealousy of the Muhammadans. The opposition of many Muhammadans to the *swadeshi* agitation is due either to an anti-Hindu spirit, or to ignorance of the good that this agitation will do to the country. The *swadeshi* is in fact benefiting the Muhammadans more than the Hindus, as most of the former are artisans and traders. The Musalman paper *Mihir-o-Sudhakar* is bitterly against the Hindus, and its writings make the Hindus indignant and shock all pious Muhammadans. This is indeed a sign of downfall, and this sort of mean abuse on the part of the editor of the *Mihir-o-Sudhakar*, who tries to pose as the leader of the Muhammadans, can only make him an object of derision.

174. Referring to the Serajganj incident, the *Howrah Hitaishi* [Howrah]

HOWRAH HITAISHI,
Oct. 5th, 1907.

The Serajganj incident.

of the 5th October says that this insult offered to a respectable man like Mr. J. Chaudhuri by a petty fellow like Mr. Ainslie shows the moral degradation which Englishmen undergo when they come out to India. Such incidents are not rare; only they are not much known. Even in the present case the thing would not have been believed in by any Englishman, if Mr. Hardie had not been an eye-witness of the affair. The paper concludes the article by asking the people of the country to retaliate when they are insulted.

175. In a letter addressed to Bipin Chandra Pal, which appears in the

HOWRAH HITAISHI,
Oct. 5th, 1907.

Bipin Chandra Pal.

Howrah Hitaishi [Howrah] of the 5th October, Babu Lalit Mohan Chatterjee of Magura extols his noble-mindedness and supports his extreme views. The writer is sorry that the Indians are not yet united, and have not given up the use of foreign-made goods altogether; but hopes that the dawn of the day of glory is not far off.

176. In a leader the *Howrah Hitaishi* [Howrah] of the 5th October 1907

HOWRAH HITAISHI,
Oct. 5th, 1907.

How to get rid of English oppression.

writes that Bengal has fallen on evil times. Every day the English are making new regulations, and by means of divers artful devices imprisoning and deporting those who lead and encourage the people. The rulers have come to know that Bengalis, when united, can do anything and everything, and this has come to them as a rude shock. Their oppressive measures, however, will strengthen the people. Then addressing Mother India the paper says:—See how the Mother, trident in hand encourages the people and asks them not to be frightened by oppression and injustice, and exhorts them to try to regain their liberty, which along with their wealth, they have been robbed of by a band of white merchants. The paper asks the people not to be afraid of sacrificing their lives for the good of their countrymen, and of telling the English that oppression on their part will not shake their determination to keep up the *swadeshi*. They need not fear imprisonment, deportation or even hanging. They can easily shake off their chains of bondage, if only they make a united effort to do so. They should invoke the aid of the goddess Durga in freeing themselves from the cruel oppression of the whites.

177. The *Howrah Hitaishi* [Howrah] of the 5th October in a leader

HOWRAH HITAISHI,
Oct. 5th, 1907.

Swadeshi.

says that the *swadeshi* is not the cause of, but the remedy for, famine and poverty, because *swadeshi* and the "boycott" will help the artisans, labourers and traders of the country.

178. The *Navajug* [Calcutta] of the 5th October 1907 wishes to know

NAVAJUG,
Oct. 5th, 1907.

Enquiry about the National Fund.

what has become of the old National Fund, which stood at two lakhs of rupees about a couple of years ago, inasmuch as the trustees never tell the public anything about it.

NAVJUG,
Oct. 5th, 1907.

179. Referring to the split in the Congress camp, the *Navajug* [Calcutta] of the 5th October 1907 thinks that the Moderates are likely to prevail over the extremists, and proposes having an Englishman like Mr. Keir Hardie as the President of the next Congress.

An English President for the next Congress.

NAVJUG,
Oct. 5th, 1907.

180. Referring to an article which appeared in the *Englishman* about the present unrest in Bengal and which spoke of the hysteric enthusiasm of Bengalis for sacrificing their lives in the country's cause, the *Navajug* [Calcutta] of the 5th October thinks that it is not to Englishmen's interest to answer the question, "Why has such a change taken place in the usually docile nature of the Bengalis?" Englishmen are trying to keep up their prestige by means of force, although they have lost all claims on the people's love and respect. The paper thinks that it is idle to expect that Indians should acknowledge Englishmen as their superiors, when the former are on a higher level than the latter as regards race, civilisation, social customs, and virtues. It is only by brute force that Englishmen are lording it over the Indians, but the example of Japan shows how she could, by unity, determination, and tactics, defeat Russia who is much stronger than she was. The *Navajug* concludes the leader by asking the Government to substitute the rule of peace for the rule of coercion, and thus to put an end to all troubles; as it is neither just nor virtuous to keep up one's prestige by means of oppression.

The unrest in Bengal.

NAVJUG,
Oct. 5th, 1907.

181. The *Navajug* [Calcutta] of the 5th October 1907 is pleased at the appointment of Rai Surendra Nath Mitter Bahadur as Under-Secretary to the Government of Bengal in the Financial and Municipal Departments and deprecates the doctrine put forward by the extremists about boycotting service under *feringhis* as suicidal, because if Indians do not accept Government service, Government will have to import men from abroad, with the result that the country will be drained of its wealth to a larger extent than is the case now.

Indians and Government service.

NAVJUG,
Oct. 5th, 1907.

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The Sterling case.

NAVASAKTI,
Oct. 5th, 1907.

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We said at the commencement of the *swadesh* agitation, and we repeat, that the English have created this agitation and that they are keeping it alive and spreading it far and wide by repeated acts of oppression. The oppression committed in the last two days has imparted a spirit of unity to the town, and if the oppression continues, the country will undergo a complete change within a week. The bullock-cart traffic will cease, and the clerks, afraid of leaving their families unguarded and of personal violence, will be compelled to stay away from their offices. The mufassal customers will refrain from purchasing foreign articles, and thus what could not be accomplished by a thousand meetings and newspaper articles would be brought about most easily. It is for this that we say:—

"What concerns us most is—Lest the snake prove to be a *dhonra* (a species of non-poisonous snake living in water) as the saying goes. If the oppression gradually subsides, then nothing important will happen. The *domes*, *baghdais* and *dhangars* (sweepers), hitherto so timid and quiescent, have now grown bolder. This cannot but be a gain to the country. The house-holders were obliged to defend themselves, as they found that there was no law in the land. The people perceive that the police, and therefore the Government themselves, are at the bottom of this oppression. If now the people of this country should follow the noble example of the Americans or of the French, and act like those people in their relations with the English Government, then, of course, the consequence will be that the rulers will put some persons to death unjustly and arbitrarily. But what guarantee is there that the ultimate result would be different from what it was in the case of the other countries, struggling against oppression and tyranny? We have been taught that England and

France rose against their oppressive sovereigns and put them to death, and thereby established their claims to superior civilisation. If now the people of this country rise against the power that is tyrannising over them, and desire to gain freedom by putting an end to that power, who is to be held responsible for it? Can the English say whether such a desire on the part of the people if it is really felt by them, is a good or a bad result of the education they have received at their hands?

It is a lesson in history that the more oppression is committed in any the country, the greater is the awakening. Those whom the English desire to put down by oppression wish that it may go on increasing. Many people in this country are now prepared to rot in jail, or to be hanged. Such people are afraid lest oppression should grow less; or as the paper has it in the beginning:—Our great fear is lest the snake prove to be a harmless one.

184. The *Ratnakar* [Asansol] of the 5th October exhorts the Brahmins to compel their *yajmans* (persons who employ them to perform their religious services) to use *swadeshi* things in *shastric* rites and ceremonies.

RATNAKAR,
Oct. 5th, 1907.

185. In an article on the Calcutta riots the *Sandhya* [Calcutta] of the 5th October 1907 has the following:—

SANDHYA,
Oct. 5th, 1907.

The moral of the Calcutta riots
—"Strike when you are struck."
There is nothing to be sorry for in all these riotings, and assaults on innocent gentlemen. The hand of the Mother is behind all this—the Mother is only drilling her sons. It was indeed opportune that the Police should lose their heads, should wrongfully stop the meeting at Beadon Square, should assault and *loot* people, and should even attack private houses. If such a thing happened in former times, the people would only have, like so many sheep, laid a complaint before the Police and come back from Lal Bazar branded as fools. But those days are now gone. If anybody oppresses me or comes to *loot* my house, I will not let him alone. Remain in your own stronghold, shun the *Feringhee*—you can pay him the rents and taxes that are due to him—but strengthen your own house. It is indeed there that we shall have to prepare ourselves for the struggle. But the *Feringhee* would not let us build up the *swadeshi* stronghold in peace. Here again is the Mother's hand moving it all—these fellows have lost their senses. They will trespass into your kitchen to get the coveted *hilsa* fish. But the Mother has said: "Prepare My stronghold, and if anybody obstructs you, there is My sword. Why then be afraid? Cry out "Hail Mother Durga's sword!" What an impudence this in these fellows to try to break up the Mother's stronghold here, in this city known as "*Kali-kota*." Mind do not let the Mother be insulted, but strike!

We are indeed very pleased at these riots. Our hands had become paralysed, and hence the Mother has put this opportunity in our way, and this you must not let slip—you must get your hands into practise.

A few strokes will soon make your hands used to the sport. It does not matter if a few men are killed in this drill. You may say that many peaceful men were assaulted, and that nearly 50 or 60 innocent men were arrested on Thursday night; but what of that? Such wounds you are bound to get if you have to play this game of the Mother. But, brothers, do not lose heart. The more there is trouble the better it is for us; for now the sleeping will awake. Dance and clap your arms and invoke Narada (the god of dissension).

186. The *Sandhya* [Calcutta] of the 5th October is jubilant at the terror which Leakat Hossein's procession struck at the hearts of the policemen, and asks all men to join another procession which is to be held the same evening where all should come armed with *lathis*, so that the lion-like valour of the Bengali may frighten the *feringhi*.

SANDHYA,
Oct. 5th, 1907.

Leakat Hossein's procession, a terror to the *feringhi*.

187. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 5th October notices the Sterling case, and observes that people are grieved by the reports of such incidents almost every week.

SRI SRI VISHNU
PRIYA-O-ANANDA
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DAILY HITAVADI,
Oct. 6th, 1907.

Swadeshi at Kalighat.

NAVJUG,
Oct. 5th, 1907.

179. Referring to the split in the Congress camp, the *Navajug* [Calcutta] of the 5th October 1907 thinks that the Moderates are likely to prevail over the extremists, and proposes having an Englishman like Mr. Keir Hardie as the President of the next Congress.

An English President for the next Congress.

NAVJUG,
Oct. 5th, 1907.

180. Referring to an article which appeared in the *Englishman* about the present unrest in Bengal and which spoke of the hysteric enthusiasm of Bengalis for sacrificing their lives in the country's cause, the *Navajug* [Calcutta] of the 5th October thinks that it is not to Englishmen's interest to answer the question, "Why has such a change taken place in the usually docile nature of the Bengalis?" Englishmen are trying to keep up their prestige by means of force, although they have lost all claims on the people's love and respect. The paper thinks that it is idle to expect that Indians should acknowledge Englishmen as their superiors, when the former are on a higher level than the latter as regards race, civilisation, social customs, and virtues. It is only by brute force that Englishmen are lording it over the Indians, but the example of Japan shows how she could, by unity, determination, and tactics, defeat Russia who is much stronger than she was. The *Navajug* concludes the leader by asking the Government to substitute the rule of peace for the rule of coercion, and thus to put an end to all troubles; as it is neither just nor virtuous to keep up one's prestige by means of oppression.

The unrest in Bengal.

NAVJUG,
Oct. 5th, 1907.

181. The *Navajug* [Calcutta] of the 5th October 1907 is pleased at the appointment of Rai Surendra Nath Mitter Bahadur as Under-Secretary to the Government of Bengal in the Financial and Municipal Departments and deprecates the doctrine put forward by the extremists about boycotting service under *feringhis* as suicidal, because if Indians do not accept Government service, Government will have to import men from abroad, with the result that the country will be drained of its wealth to a larger extent than is the case now.

Indians and Government service.

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182. In noticing a report of the Sterling case at Lahore, in which Mr. Sterling is alleged to have shot his bearer while under the influence of drink the *Navajug* [Calcutta] of the 5th October 1907 says that whenever a black man is killed by a white man's bullet, it is found out that either man's spleen got ruptured or that the murderer was not in his senses.

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Reflections suggested by the riots in Calcutta.

We said at the commencement of the *swadesh* agitation, and we repeat, that the English have created this agitation and that they are keeping it alive and spreading it far and wide by repeated acts of oppression. The oppression committed in the last two days has imparted a spirit of unity to the town, and if the oppression continues, the country will undergo a complete change within a week. The bullock-cart traffic will cease, and the clerks, afraid of leaving their families unguarded and of personal violence, will be compelled to stay away from their offices. The mufassal customers will refrain from purchasing foreign articles, and thus what could not be accomplished by a thousand meetings and newspaper articles would be brought about most easily. It is for this that we say:—

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DAILY HITAVADI,
Oct. 6th, 1907.

The Sterling case.

Swadeshi at Kalighat.

DAILY HITAVADI,
Oct. 6th, 1907.

189. The *Daily Hitavadi* [Calcutta] of the 6th October professes to have been in nowise surprised at the prophecy of the *Empire* that the disturbances which occurred in Calcutta the other day are likely to continue for about a month more and sarcastically remarks that the citizens of Calcutta are likely to come to regard the English with effusive love as the result of the oppressions which were lately committed on them. The day will come when those who are laughing at the helplessness of the Calcutta people to-day will have to weep.

HITVARTA,
Oct. 6th, 1907.

190. The *London Times*, says the *Hitvarta* [Calcutta] of the 6th October would have us believe that the *Swadeshi* agitation is all the doing of the Brahmans, as by carrying it on they hope to regain once more the position in society which they have lost during English rule. Many Brahmans have joined the movement through ignorance. It would be better, therefore, to disabuse their minds of the foolish idea. The paper is much surprised to read the article in the *Times* and says that it will be soon necessary to send its editor to the lunatic asylum.

HINDI BANGAVASI,
Oct. 6th, 1907.

191. Referring to the utterances of Mr. Keir Hardie at Mymensingh, to the effect that when the people of England would hear from him of the atrocities committed by Government in this country they would try to get the system of Government changed, the *Hindi Bangavasi* [Calcutta] of the 6th October is glad to hear this expression of Mr. Hardie's opinion. Let the people, says the paper, rejoice for a while at these words, as who knows if they ever will be translated into deeds.

His Royal Highness the Prince of Wales was also moved to see our misery, and told the people of England that the Government of India should rule with sympathy. Have His Royal Highness' words borne any fruit? Beware, the more you are led away by the words of aliens, the greater would be the obstruction in your work at home!

DAILY HITAVADI,
Oct. 7th, 1907.

192. The *Daily Hitavasi* [Calcutta] of the 7th October publishes a letter in which the correspondent, one Bamacharan Mukhopadhyay, states that he had a vision while worshipping in the temple of Tarkeswar in which the god Siva bade him declare in His name that the leaders of the boycott were acting under an inspiration from Him and that the partition day should be observed as a day of fast in Bengal.

DAILY HITAVADI,
Oct. 7th, 1907.

193. The *Daily Hitavadi* [Calcutta] of the 7th October invokes the goddess Durga to appear before Bengalis in these critical days of their woe, in which it is feared that their very name might be effaced from the page of history.

Bengalis heartily expect that the day will come when the goddess shall clothe them with the glory of victory. And has not that day already arrived? asks the paper and calls upon the goddess to appear before them once again. For they are in great distress, and she is their eternal and only prop. They have nothing that they can call their own. Greatly emaciated for want of food, they have lost their wealth and honour. Insult, oppression, incarceration, deportation have become their daily lot. Being involved in overwhelming danger, they invoke her to appear to them this time again.

NAVASAKTI,
Oct. 7th, 1907.

194. The *Navasakti* [Calcutta] of the 7th October advises its readers to read a book named "Clive, the Forgerer," written by Pandit Satyacharan Shastri, which gives a true picture of the man in whose memory a monument is going to be put up in India by Englishmen.

NAVASAKTI,
Oct. 7th, 1907.

195. A lady, named Sri Satyapriya Dasi, of Dacca, writes to the *Navasakti* [Calcutta] of the 7th October 1907, that no credence should be given to the statement made by Mr. Allen Magistrate of Dacca, at a conference of the Headmasters of the local schools, that he was a friend of the *swadeshi*, and she mentions cases in which Mr. Allen is alleged to have shown a bitter *anti-swadeshi* spirit. He is said to have compelled by threats the owners of markets and *hats* to allow *belati* goods to be sold there; he posted police-guards in several

markets; he asked Lalit Babu (a pleader of Dacca) to allow foreign salt to be sold in his *hât*, and he ordered two young gentlemen of Autshahi (Bikrampore) to sign a bond to allow *belati* goods to be sold in their *hâts*, etc.

The lady insinuates that the officials are trying their best to kill the *swadeshi* by oppressing youths in divers ways, by inciting illiterate Muhammadans to outrage Hindu women and defile Hindu idols. Nay more, they even show no hesitation in trying to send innocent and peaceful *swadeshi* youths to the gallows.

The lady commends the practice of fencing with *lathis*, now so widely resorted to by Bengali youths, as the only means of defending their helpless women. She advises all fathers, whom the fear of the authorities may deter, from sending their sons to learn fencing at the clubs established for the purpose to make arrangements for teaching the art at home.

196. In noticing the opening of a fund by the *Statesman* in aid of Sergeant

A fund in aid of Sergeant Walters.

Walters, the *Navaskati* [Calcutta] of the 7th October refers to the *Englishman's* version of the it affair, and says:—Admitting this account as true,

may be said that Walters had no business to go into the house of strangers with the object of molesting them. Surely Walters did not "do his duty" (as the *Statesman* would make people believe) in trespassing into another man's house. The assault on Walters was in pure self-defence. The *Navaskati* characterises the *Englishman's* report as suspicious, and says: 'Where were Bonnet and the native *paharawallas* who are said to have accompanied Walters when the latter fell from the ladder? Why did they not come to his rescue at the time? Bonnet is alleged to have been in hiding in a small room where he must have suffered greatly from mosquito bites; and it just as well that a subscription should be started for his benefit also.'

197. The *Sandhya* [Calcutta] of the 7th October publishes a poem on

A poem on Babu B. C. Paul.

Babu B. C. Pal, in which the author, a Bengali lady, calls upon Bengalis to fearlessly boycott

foreign articles, and exhorts them to sacrifice their lives for the good of the country after the example set by Mr. Pal.

198. The *Sandhya* [Calcutta] of the 7th October writes:—

Imminent oppression and how to meet it.

Meetings are of no use nowadays. It therefore ought to be borne in mind that all fear of jail and love of life should be banished from the

heart. And while we ourselves shall commit no oppression, we should not allow others to commit any oppression. If the red-faced police or the soldiers from the Fort come to oppress us, we must let them off with some of their limbs chopped off. The *sradh* (the ceremony of offering funeral cakes) of the Feringhi's father ought to be accomplished to-day (the day of *Mahalaya*) the day on which the Hindus generally offer funeral cakes to their forefathers—a very auspicious day. But the Feringhi is not the man to be satisfied with *tîl* (grains of sesamum), which are offered in obsequies. One must slap one's upper arms in the manner of athletes about to close with their adversaries and throw *tals* (fruits of the palm tree).

199. The following is a translation of the manifesto, issued by the gentlemen named below, in connection with the celebration of the Partition Day (17th October)

Swadeshi manifesto.

which appears in the *Daily Hitavadi* [Calcutta] of the 8th October:—

"That day on which our mother-country was cut in twain, is looming ahead. On this 30th *Aswin* (17th October this year) Bengalees entered on a new life. Amid death they found Amrita or nectar. On that day—

(1) All Bengalies, male or female, Hindus, Muhammadans, or Christians, shall not light any fire in the kitchen.

(2) All must take milk or fruit only, or fast the whole day and give themselves up to God, and ask blessings for the good of the country from Him who is the King of Kings, the saviour of fallen nations.

(3) In every village and town of Bengal, Hindus, Muhammadans and Christians should gather together and take the following mighty and great oath:—

(a) To discard foreign goods.

(b) To use country-made goods.

(c) To devote money and energy to produce country-made goods (such as establishment of mills, and hand-looms in every house).

NAVASKATI,
Oct. 7th, 1907.

SANDHYA,
Oct. 7th, 1907.

SANDHYA,
Oct. 7th, 1907.

DAILY HITAVADI,
Oct. 8th, 1907.

(4) On that day all Bengalis, or inhabitants of Bengal, shall tie *rakhis* on each other's wrists after bathing in the Ganges, and take the vow to help one another, the men of East Bengal and those of West Bengal, Christian, Hindu or Moslem, of all ages, whether in distress or happiness."

Narendra Nath Sen.
Baikuntha Nath Sen.
Motilal Ghose.
Aswini Kumar Dutt.
Golam Maula Chaudhuri.
Bhupendra Nath Bose.
A. H. Gaznavi.
Krishna Kumar Mittra.
Jogesh Chandra Chaudhuri.
Ambica Charan Mazumdar.
Ananda Chandra Roy.
Anath Bandhu Guha.
Jatramohan Sen.
A. Rasul.
Surendra Nath Banerjee.

DAILY HITAVADI,
Oct. 8th, 1907.

200. The *Daily Hitavadi* [Calcutta] of the 8th October refers to the announcement made by the *Indian*

Leakat Hossain to address a meeting at Baranagar.

Daily News of a public meeting to be held under the presidency of Leakat Hossein at

Baranagar, in the suburbs of Calcutta, where, as the place is outside the Presidency limits of Calcutta, he can make speeches unrestrained by any order from Mr. Kingsford.

DAILY HITAVADI,
Oct. 8th, 1907.

201. The *Daily Hitavadi* [Calcutta] of the 8th October publishes a letter from some of its correspondents who ask the Bengalis to observe the 30th *Aswin* as a day of

Swadeshi.

fasting, and to keep up the *swadeshi* and boycott vows.

NAVASAKTI,
Oct. 8th, 1907.

202. Failing to kill the *swadeshi* in any other way, the Government, says the *Navasakti* [Calcutta] of the 8th October have introduced a novel regulation in the Eastern Bengal State Railway, according to which senders of all goods have to declare whether their consignments contain *swadeshi* or *bedeshi* goods. If the goods are *swadeshi*, they are sure to be unusually delayed in transit, and arrive at their destinations damaged: whereas *bedeshi* goods are sent with every possible despatch. This is putting the *swadeshi* traders in East Bengal to much inconvenience.

Swadeshi goods delayed in transit on the Eastern Bengal State Railway.

NIHAR,
Oct. 8th, 1907.

203. The *Nihar* [Coutai] of the 8th October entreats the Bengali ladies to be on their guard against admitting *belati* articles into their houses.

A request to Bengali ladies.

NIHAR,
Oct. 8th, 1907.

204. The *Nihar* [Coutai] of the 8th October refers to the approach of the partition commemoration day and reminds people of the declaration which was made by them on the day of partition, viz., the 30th *Aswin* (16th October).

On the commemoration of the Bengal partition.

SANDHYA,
Oct. 8th, 1907.

205. One Nityaranjan Guha Thakurta writes in the *Sandhya* [Calcutta] of the 8th October that the *Feringhi* is indeed suffering from an error of judgment. Whatever the course of action he adopts after exercising his great intelligence on the matter, it only smooths the path to his destruction. He has not yet realised what terrible ruin he has brought on himself. Through the mercy of God it will probably be proved very soon that the people of India are far superior to the *Feringhis* in learning and intelligence. There must surely be some secret plan of action and purpose behind the fact of so many people going to jail without a murmur; but the *Feringhi* with his small intelligence has not been to grasp it. It never once occurred to him that these men were voluntarily going to prison with some particular purpose. When one's ill-luck is in the ascendant it is this kind of absence of common-sense which overtakes one. A number of great men have already gone to jail and a number of other men possessing extraordinary intelligence and influence are ready to follow them there. The *Feringhi* knows them to be

"The *Feringhi* is destroying his dominion through the fault of his own judgment."

common men, but he will be utterly dumb-founded when he sees what spirit and what powers they have, as he will when the time will come for him to do so. When the god Saturn will completely come to possess the *Feringhi*, then will be long to arrest these great men. And when he will arrest them, the cup of his iniquities will be known to have become full. On getting up in the morning of the day on which they will have been put to prison the *Feringhi* will see with startled vision a wonderful change. And it is very difficult to say what place this changed condition of things will find for him. The way the *Feringhis* are acting distinctly makes one think that they are destroying their dominion through the faults of their own judgment.

206. The *Sandhya* [Calcutta] of the 8th October has the following

"The fish-woman of Koilaghat." entitled "The Fish-woman of Koilaghat":—

It is only an old prostitute who is accustomed to abuse respectable females as unchaste—it is only a son of a prostitute who can abuse an honest good man as a bastard. He only dares call the entire class of females in the country unchaste who has never seen or realised the greatness of chastity.

The fish-woman of Koilaghat, the *Englishman*, besides being a *Feringhi*, is further more at the present time known as a genuine earth-coloured one (Eurasian). It is not strange, therefore, that it should talk nonsense. You will hear this kind of irrelevant talk wherever you see a *Feringhi khachchar* (bastard). Have you not noticed how the mongrel dogs of mixed *belati* and country breed sitting on the road-sides wag their tails and howl? Let nobody therefore get angry at the *Englishman's* abuse. But we say bravo to the man who keeps such a dog chained to his doors. Our *Feringhi* sarkar keeps this *Englishman* chained near its doors, and has made a sign to it to keep howling constantly on, making things warm. What is the nature of the manhood of him who keeps a mongrel dog and prevents with its assistance gentlemen from entering his house? *Feringhi*, whatever other titles to credit you may possess, you have not been able to win a good name for yourself in India. Your associates are all a set of sons of swine, of sons of slave-women. We do not know the good deed for the merit of which the fish-woman of Koilaghat is permitted constantly to emit a foul odour, to abuse Hindu society, the Hindu religion and Hindu womenkind, and to speak ironically of these in various ways in language unfit to be pronounced or heard. Another *Feringhi* paper of Lahore is talking many other things in exactly the same spirit. And yet the immaculate *Feringhi* sarkar does not attend to it in any way. How can we therefore abuse him who fondles the son of a slave-woman, who puts up in this fashion with all his depredations, except by calling him lustful, as the worst of human kind? It is not for nothing that we exhort our brethren to learn to return thrashing, sound thrashing for thrashing,—practise it—and then only will the *Feringhi* incubus take himself from off our shoulders.

As for the *Englishman*, how shall we abuse you? for you there is no abuse adequate for your misdeeds. Whatever we shall say about you will not exceed the limits of truth. You worm of hell, what do you understand

* The humorist of the *Bangavasi* newspaper.

of the *dharma* of our widows? Panchananda* once in speaking of the widows of your community, funnily wrote, 'As many burials, so many husbands'—and it is of such a race of people that you are an abortion.

Addressing the *Feringhi* Government, the paper proceeds:—

We occasionally move out of our prescribed limit and take our stand outside, not for the faults of your system of rule, or of your laws, but only for the faults of your character. It is only when, listening to what the offspring of your slave-women say, you lose command of yourselves and commit oppression on us, when the sons of your lust losing themselves in exultation at your tenderness towards themselves abuse us without provocation—it is only then that we return tit for tat. Through the evil influence of the company you keep you also have come to be like the son of a swine. If you wish to keep in quiet keep the dogs at your doors under control—otherwise the effect will be serious. There is a limit to a man's power of endurance—see that we do not overstep that limit. You are sure to suffer in expiation for your sins and it is because we also have to suffer along with you that we have to say all this.

SANDHYA,
Oct. 8th, 1907.

SANDHYA.
Oct. 8th, 1907.

207. A Miss Kanaklata Chaudhuri contributes to the *Sandhya* [Calcutta] of the 8th October "A call to the sphere of duty" exhorting her fellow-country-men and women to be vigorously active during this puja season in spreading *swadeshi* and the boycott, and thereby avenge the sentences on Bepin Pal, Bhupen, Basanta and Sushil.

SANDHYA.
Oct. 8th, 1907

208 In contradicting two statements lately made in the columns of the *Statesman* newspaper of Calcutta, viz., (1) that Mr. A. C. Bannerjee summoned the meeting at Beadon Square which was the immediate cause of the recent riots in the city, and (2) that Maulvi Leakat Hossain hid himself in order to evade the service upon him of a notice from the Magistrate forbidding his addressing meetings, the *Sandhya* [Calcutta] of the 8th October speaks of this paper as a hypocrite, as a liar without an equal, as one who is untrue to his salt, and who deserves to be treated as the Chinese treat their cats, first dipped in water and then chopping them up into pieces. The paper concludes by suggesting that this Feringhi liar should be hacked—the hacking in this case implying only a boycotting of his paper.

PRASUN,
Oct. 11th, 1907.

209. The *Prasun* [Katwa] of the 11th October takes the *Englishman* newspaper severely to task for its vilification of the Hindu widow. In English society there is no purity in maidenhood, no restraint in the character of women, and no austerity in the life of the widow, says the writer. How, then, can the *Englishman* appreciate the purity of life of the Hindu widow? The remarks made by the *Englishman* betray a low taste and a meanness that truly disgusting.

URIYA PAPERS.

SAMBALPUR
HITAISHINI,
Sept. 21st, 1907.

210. The *Sambalpur Hitaishini* [Bamra] of the 21st September states that a violent storm passed over the Sambalpur district, breaking down many houses in village Kesaipalli, and uprooting many large trees in the neighbouring villages within the district. This storm was followed by heavy rain, which helped the rivers of that district to overflow their banks. Paddy crop has been much injured. Even a *pucca* house in Bhath village has been damaged. Ten buffaloes were lost in the torrent in the river near Girsul. These losses have been followed by cholera, which is raging violently in the district.

SAMBALPUR
HITAISHINI.
Sept. 21st, 1907.

211. The Jajpur correspondent of the same paper states that a large number of men belonging to that subdivision are applying every day to the Subdivisional Officer for *taccavi* advances, and for the establishment of paddy and rice godowns in different parts of the subdivision. The orders of the Subdivisional Officer are not yet known.

SAMBALPUR,
HITAISHINI.
Sept. 21st, 1907.

212. The Kanika correspondent of the same paper states that the manager of that estate has already supplied paddy and rice to his tenants. He has also helped many with paddy seeds. He has also made *taccavi* advances. Arrangements have also been made for the sale of rice and paddy to those who want to purchase at reasonable rates. Several godowns have been established in different parts of the estate for the sale of rice, paddy and *mandia* and *kulthi* seeds.

URIYA AND
NAVASAMBAD,
Sept. 25th, 1907.

213. The *Uriya and Navasambad* [Balasore] of the 25th September complains that stamps and post-cards are not easily available in the post-offices, and that this is due to the abolition of the commission system. Post-cards and envelopes should be made cheaper in future.

URIYA AND
NAVASAMBAD,
Sept. 25th, 1907.

214. The *Uriya and Navasambad* [Balasore] of the 25th September states that floods in the rivers Bura Balang and the Suvarnarekha have done great injury to houses and crops in the Balasore district. The Collector of Balasore has already sent several bags of rice, *dal* and flattened rice to the

distressed tracts. He has also sent a good quantity of opium for those who take it every day. The writer observes that the assistance, which the Collector has sent, is not sufficient. Steps should be taken by the leaders of public opinion in the district to organise relief movements.

215. The *Uriya and Navasambad* [Balasore] of the 25th September states that the school-masters in the Basudevpur circle of the Balasore district have not received their salaries for the last six months. The writer looks upon this as a public scandal, and urges upon the educational and other authorities to take immediate steps to remove the complaint.

URIYA AND
N. VASAMBAD,
Sept. 25th, 1907.

216. The Bhingarpur correspondent of the *Garjatbasini* [Talcher] of the 28th September states that the surroundings of that village in Puri are in an insanitary condition. There is no drainage worth the name, while heaps of rubbish are to be seen here and there. There are hollow places full of water which is soiled every day. This state of things continues to keep up the cholera there.

GARJATBASINI,
Sept. 28th, 1907.

217. Referring to the application of some of the zamindars in Bengal, praying for the insertion of a provision in the Court of Wards Act, authorising Government to lend money to the estates of Wards hopelessly involved in debt at a light interest, the *Garjatbasini* [Talcher] of the 28th September observes that the prayer of the zamindars is a reasonable one, and hopes that Government will pay attention to it.

GARJATBASINI,
Sept. 28th, 1907.

218. The same paper announces with joy that a girls' school has been established in Boad, a Tributary State of Orissa. It is said that the Raja of Boad takes interest in female education.

GARJATBASINI,
Sept. 28th, 1907.

219. The *Garjatbasini* [Talcher] of the 28th September complains that stamps and post-cards are not easily available in the Athgarh Post-office. This state of things has been continuing there for a long time. The prompt attention of the Superintendent of the Post-offices is drawn to the matter.

GARJATBASINI,
Sept. 28th, 1907.

220. Referring to the punishment inflicted on the printer of *Bande Mataram*, the *Utkaldipika* [Cuttack] of the 28th September observes that it was simply a piece of injustice to punish the Printer, who very little understood the articles that he printed. The writer approves of the acquittal of the Manager and the Editor, against whom no sufficient evidence was forthcoming.

UTKALDIPIKA,
Sept. 28th, 1907.

221. The same paper thanks Mr. K. Hardie, Labourite Member of the British Parliament, who has come personally to India to study the question of unrest on the spot. Mr. Hardie is noted for his sympathy for the Indians. The very fact that he has incurred much expense and suffered great inconvenience in coming to India proves him to be of a very disinterested and noble mind. He is therefore entitled to the gratitude of the Indians.

UTKALDIPIKA,
Sept. 28th, 1907.

222. The *Utkaldipika* [Cuttack] of the 28th September thanks Mr. M. S. Das, C.I.E., for his disinterested labours in England on behalf of the princes and people of Orissa. The *Daily Chronicle* of London gives an account of his work there, including his interview with the Secretary of State for India. It is said that the Secretary of State for India has listened attentively and sympathetically to the representations of Mr. Das, who proposes, on his return to India, to submit a petition through the India Government, and follow it up to England in the next year.

UTKALDIPIKA,
Sept. 28th, 1907.

223. Referring to the Annual Administration Report of Mayurbhanj for 1905-06, the same paper points out that the number of civil and criminal cases in that State is increasing rapidly, and that this is to be attributed either to poverty or immorality, though other causes have been assigned for the same in the report. The report also bears testimony to the increase of intoxication in that State. These are not signs of prosperity, though very able

UTKALDIPIKA,
Sept. 28th, 1907.

and highly paid officers are conducting the administration of the Mayurbhanj State. The financial state of the administration is said to be healthy, and some profit from the Baripada Light Railway is expected in the next year.

UTKALDIPKA,
Sept. 28th, 1907.

224. Referring to the relief that is being granted to the distressed in different parts of the Cuttack district, the *Utkal-dipika* [Cuttack] of the 28th September points out

Suggestions regarding relief. that there is a large number of men and women, who, though they are in distress, will not accept public charity. For this class of persons it will be found convenient and profitable to establish godowns at different centres with the object of selling rice to them at reasonable rates. Such an arrangement was made during the Orissa famine of 1866. To these men and women rice that would suffice for a week's consumption could be sold at a time, and steps should be taken to see that those to whom such rice is sold do not in their turn sell it to other persons. Steps should also be taken to induce dealers in rice and paddy to penetrate as far into the distressed tract as practicable, and to help them in conveying their articles of merchandise without any great difficulty.

UTKALDIPKA,
Sept. 28th, 1907.

225. The Darpan correspondent of the same paper states that crops on the eastern side of that State have been washed off.

UTKALDIPKA,
Sept. 28th 1907.

226. The same paper states that the Collector of Cuttack had paid Rs. 4,000 from Raja Durga Charan Laba's Relief Fund, with which a large quantity of rice and other articles were purchased and sent to Jajpur and Kendrapara.

Small collections amounting to Rs. 125-1, realised from Messrs. K. Banerji, Sudam Charan Naik and others, have also been utilised for purposes of relief.

Babu Srikrishna Mahapatra, an Inspector of Police, Calcutta, has remitted Rs. 230-8 from Calcutta, which he realised from the gentlemen of Calcutta, most of whom appear to be Uriyas. An interesting feature regarding this contribution is to be noted in the fact that the Uriya coolies of Hati Bagan and Kumartuli in Calcutta contributed Rs. 45-12 from their scanty earnings. The writer observes that the Uriyas of other places should come forward to help their distressed countrymen in this their great need.

The Raja of Madhupur, Babu Radha Charan Das of Balasore, Babu Nidhi Sahu of Sukinda, and the Raja of Balrampur, have sent their donations to the Subdivisional Officer of Jajpur. The Raja of Madhupur has also helped the people of his own estate.

The Manager of the Darpan Estate has distributed a large quantity of rice and flattened rice among the distressed people belonging to that estate. He has placed a big grazing ground at the disposal of the villagers in that estate, where the cows and the bullocks belonging to them will have ample pasture. He has given permission for the free conveyance of timber and bamboo from a neighbouring forest to the distressed tracts. He has also placed a boat at the disposal of the villagers, which will no doubt do them great good. He has further directed, on his own responsibility, the paddy merchants in that estate to lend paddy to the distressed people at a light interest.

The liberality of Mahanta Raghunath Puri Gosain, of Kathpada, deserves special mention. He has placed five *bharans* of paddy at the disposal of the Subdivisional Officer of Kendrapara, 35 *bharans* of paddy at the disposal of the Subdivisional Officer of Jajpur, and ten *bharans* of paddy at the disposal of his tenants. The value of this paddy, which he has supplied from his own stock, cannot be less than Rs. 1,000. He has also supplied timber and bamboo from his own zamindari.

An account of the collections, made by the students of different schools in Cuttack, has already been reported. They have made a further collection of Rs. 219-13-6 in ready cash, together with eight maunds of rice and six pieces of cloth. They have made this collection by begging from door to door.

Babu Balmukunda Dora, Head Master of the Sonapur School, and Babu Kesab Chandra Guru, the Tahsildar of that State, have also made a collection of Rs. 116. To this may be added a small collection made by the teachers of the Bhubaneswar School and the doctor of that place.

The students of different schools in Cuttack have formed themselves into volunteer parties of six each. One party starts for Kendrapara and one for Jajpur to work in the relief camps for a certain period. After this period is over, these two parties are relieved by fresh parties from Cuttack.

227. The *Utkaldipika* [Cuttack] of the 28th September states that the weather is warm, and that there was slight rain in the last week in Cuttack.

The weather in Cuttack.

UTKALDIPIKA,
Sept. 28th, 1907.

228. The Puri correspondent of the same paper states that the temperature is rising, and that there was no rain in the last week in that town.

The weather in Puri.

UTKALDIPIKA,
Sept. 28th, 1907.

229. The same paper states that the Utkal Brahman Samiti in Puri held its annual meeting on the 22nd of the last month, which was attended by a large number of Brahmins. After doing its regular business, it made a contribution of Rs. 25 to the relief fund in Orissa.

The Utkal Brahman Samiti in Puri.

UTKALDIPIKA,
Sept. 28th, 1907.

230. The same paper, after thanking the governors in India as also His Majesty the King-Emperor in England for their sincere sympathy with the plague-stricken people

The plague and its origin.

UTKALDIPIKA,
Sept. 28th, 1907.

in India, points out that the theory of the experts adopted by the Government leads to the conclusion that the plague germ is first originated in the earth, then transmitted to men and women through the agency of rats and flies. The destruction of rats is therefore advisable. It is not clear from the opinions of the experts how the earth can be purified or made free from plague germs, or how the same earth, which has been the abode of the Indians for centuries, has come to be poisoned in recent times. The Plague Commission does neither touch nor throw any light on the general theory adopted by many that insufficient or unhealthy food and bad living having their origin in poverty help to continue and spread the plague as also the other diseases in India.

Cholera in Cuttack.

231. The same paper states that cholera prevails in Cuttack, and that 16 died of the disease

UTKALDIPIKA,
Sept. 28th, 1907.

in the last week.

232. The Jajpur correspondent of the same paper states that cholera prevails in villages Rambag, Hirapur and Haladipada, in that subdivision of the Cuttack district.

Cholera in Jajpur.

UTKALDIPIKA,
Sept. 28th, 1907.

233. The *Manorama* [Baripada] of the 30th September complains that many passengers in the Railway stations in Orissa are often unable, on account of their ignorance,

A railway complaint.

MANORAMA,
Sept. 30th, 1907.

to get into railway carriages without some departmental help. The result is that many miss trains, which would not have been possible under a better state of things. The writer therefore insists that it should be made a duty of all railway officials and menial servants to see in every station that passengers are not put to any inconvenience on account of their ignorance.

234. The *Manorama* [Baripada] of the 30th September supports the proposal of the *Uriya and Navasambad* to establish a station at Randia, on the southern side of the river Salando, with a view to help passengers who are bound for Bhadrak. The writer hopes that the attention of the Traffic Manager, Bengal-Nagpur Railway, will be directed to the proposal in question.

A proposal to establish a new station near Bhadrak.

MANORAMA,
Sept. 30th, 1907.

235. Referring to the currency of one-anna nickel coin in Orissa, the same paper points out that the coin bears no Uriya characters on it though Orissa is an important province of Bengal, and though the number of Uriya-speaking men and women who will have to deal with the coin is large.

The one-anna nickel coin.

MANORAMA,
Sept. 30th, 1907.

RAJENDRA CHANDRA SHASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 12th October, 1907.

Confidential.]

[No. 41 of 1907.]

REPORT (PART II)

ON

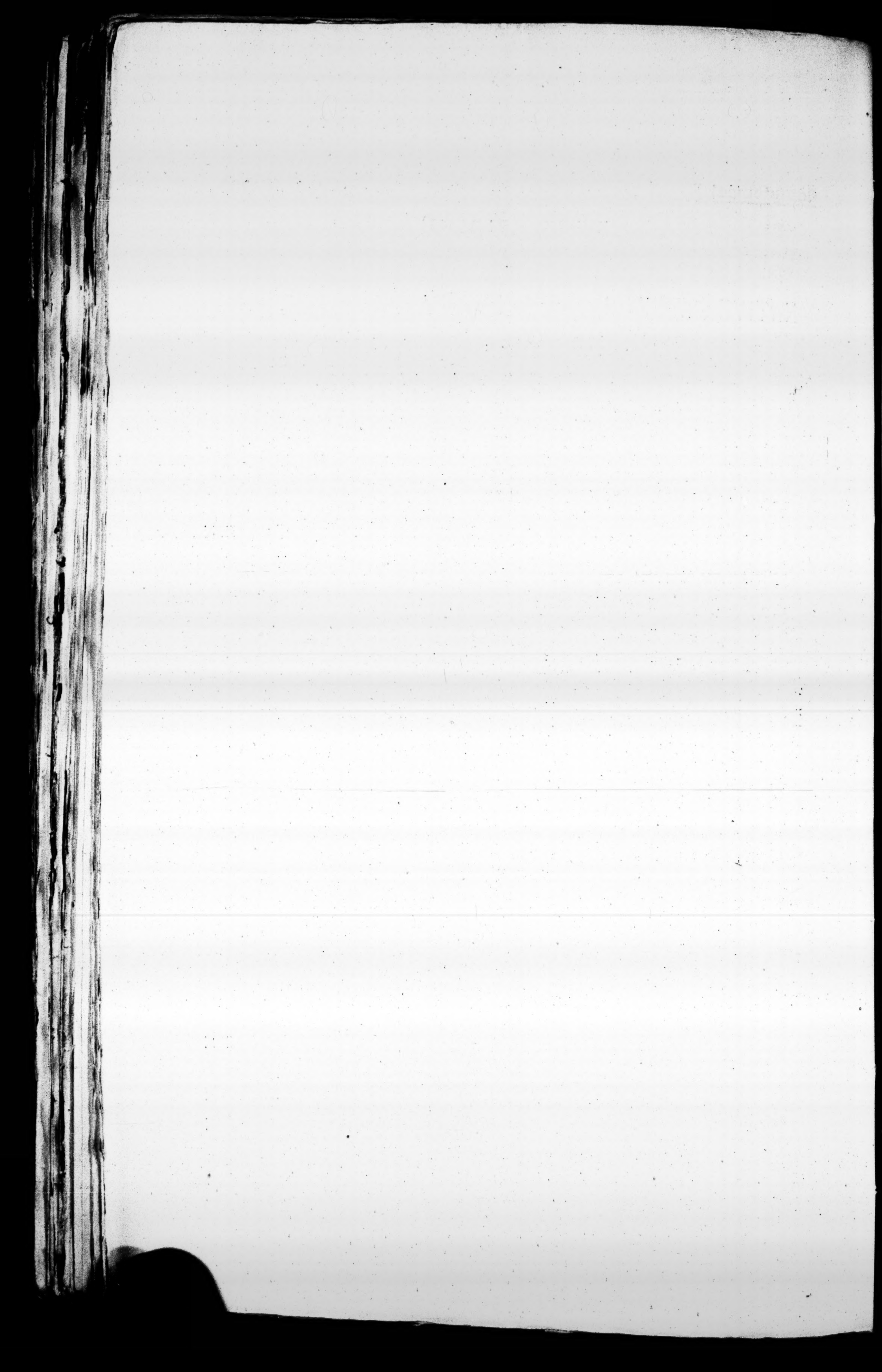
NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 12th October 1907.

CONTENTS.

	PAGE.		PAGE.
I.—FOREIGN POLITICS.		(h)—General—	
Nil.		A disgrace to the British Nation ...	228
		Persecution - its lessons ...	ib.
		From bad to worse ...	ib.
		Executive insolence ...	229
		Interference with our liberty of action ...	ib.
		Royal Commission on Decentralization ...	ib.
II.—HOME ADMINISTRATION.		III.—LEGISLATION.	
(a)—Police—		Constitutional reforms ...	ib.
Anarchy and lawlessness in Calcutta ...	225		
The Beadon Square incident ...	ib.		
Police hooliganism in Calcutta ...	ib.		
Anarchy in Northern Calcutta ...	ib.		
The Beadon Square incident ...	ib.		
A reign of terror in Calcutta ...	226		
Police rule in Calcutta ...	ib.		
Beadon Square disturbance ...	ib.		
Police lawlessness in Calcutta ...	ib.		
Police and goondas ...	ib.		
The recent anarchy in Calcutta—a Commission of Enquiry ...	ib.		
Enquiry into the recent looting incidents in Calcutta ...	227		
Letter to His Honour the Lieutenant-Governor on the Police outrage, ...	ib.		
Punitive Police in the new Province ...	ib.		
(b)—Working of the Courts—		IV.—NATIVE STATES.	
The Barisal Hitaishi case ...	ib.	Nil.	
Novel ways of peace ...	ib.		
Magisterial discourtesy ...	228		
An order upon Leakat Hossain under section 144, Criminal Procedure Code ...	ib.		
The Kingsford of Noakhali ...	ib.		
(c)—Jails—		V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.	
Nil.		Nil.	
(d)—Education—			
Nil.			
(e)—Local Self-Government and Municipal Administration—		VI.—MISCELLANEOUS.	
Nil.		Self-sacrifice ...	ib.
(f)—Questions affecting the land—		Muzzle your dog ...	230
Nil.		Mr. Keir Hardie interviewed ...	ib.
(g)—Railways and Communications, including Canals and Irrigation—		Islam against Christendom ...	ib.
Nil.		Early marriage ...	ib.
		Lewd-tongued Imperialism and soullessness ...	231
		The Federation Day ...	ib.
		Boycott in India ...	ib.
		Protected hooliganism—a parallel. ...	ib.
		The Riot and the poor shop-keepers ...	232
		Present situation ...	ib.
		The possibilities of the boycott ...	ib.
		The need of organized movements ...	ib.



(a) Police.

1098. Commenting on the recent disturbances in Calcutta, in connection with the meeting held at Beadon Square, the *Amrita Bazar Patrika* enquires if the Government is not ashamed of the conduct of its subordinates. If the stability of British rule rests upon the utterances of a number of school-boys, then the time has come when the rulers should leave this country bag and baggage. The fact that 70 policemen were employed to take notes of the expected seditious utterances shows that they came prepared for a fight and then created an opportunity for commencing it. The Government has gained what it wanted. There was quiet in Calcutta; but the Simla clique wanted to disturb it, and it has been disturbed. It now rests with the authorities to capture batch after batch of innocent men, hand-cuff them, march them to *hajut* and refuse them bail. Government is however not profiting by this policy of repression. For even its best friends are crying shame upon its want of common sense. It seems a fit of madness has seized upon the responsible rulers, for the seething discontent that has been created by the worst form of police rule cannot be otherwise accounted for. The journal concludes by expressing its opinion that Government will suffer much more than the people, if law and order are trampled under foot and anarchy take its place.

AMRITA BAZAR
PATRIKA.
4th October 1907.

1099. With reference to the Beadon Square incident the *Bengalee* puts the following questions:—

BENGALIE.
4th October 1907.

"(1) Is it the case that while the proceedings were going on, a European Police Inspector shouted out: 'Stop the meeting,' and that immediately after the police began belabouring the audience with regulation *lathis*?

(2) Is it the case that the police had barred the Square gates and had put out the lights?

We place these distinct issues before the Commissioner of Police, and the public have a right to know the answers which the police have to give. The universal impression in Calcutta is that it is the illegal and high-handed interference of the police with the proceedings that brought about the disturbance. They illegally tried to stop the meeting and then commenced an attack upon the audience.

1100. The *Amrita Bazar Patrika* says that whether or not any official enquiry will be held into the outrages of Wednesday, Thursday, and Friday, it does not know; but if any be instituted it would, of course, result in the usual way, namely that the police behaved like angels and the people like devils. It thinks sufficient information has however been gathered from independent sources to prove conclusively that the hooliganism, which has indelibly disgraced the administration of Calcutta, is the deliberate work of the guardians of the peace.

AMRITA BAZAR
PATRIKA.
5th October 1907.

1101. The *Bengalee* demands a Commission to enquire into the disturbances in the northern part of the town. Outrageous proceedings such as those reported constitute a scandal of which any civilized Government might well be ashamed. The journal advocates an open and independent Commission of Enquiry in order to find out the truth. It trusts Mr. Hardie will turn his attention to this matter, ascertain the facts for himself, and inform the British public as to the sort of administration under which the people live.

BENGALIE.
5th October 1907.

1102. Commenting on the Beadon Square incident, the *Bengalee* is of opinion that the police were entirely responsible for the occurrence. The journal disbelieves the police version that the order to disperse the meeting was issued only when the throwing of stones at some of the policemen had proceeded for some time. Nobody who knows the Calcutta police would believe the story. The intervention of the higher authorities is considered to be absolutely imperative. If the police go on in the way they have been doing, they can hardly fail to provoke a serious disturbance of the public peace.

BENGALIE.
5th October 1907.

INDIAN MIRROR.
5th October 1907.

1103. Referring to the origin of the recent disturbances in Calcutta, the

A reign of terror in Calcutta.

Indian Mirror does not see the least good of open-air meetings being convened in public places. If it was the object of the promoters of the Beadon Square demonstration to honour the five released school-boys, they could have done that better in any place other than Beadon Square. It would be a great pity indeed if Old Bengal, which has hitherto been immune from violent lawlessness, now falls a victim to it and the Ordinance prohibiting public meetings introduced here. In conclusion the journal records its disapproval of the police methods in connection with the affair.

BENGALIAN.
6th October 1907.

1104. Commenting on the recent disturbances in Calcutta, the *Bengalee*

Police rule in Calcutta.

remarks that the police, having become a pampered body through the open partisanship of Mr. Kingsford, have got completely out of hand. The people's money is being spent like water to ensure the efficiency of the police, and the latter turn round upon them with the ferocity of savages. If the police officer, who directed the proceedings at Beadon Square, had a head on his shoulders, he would have seen that any attempt to disperse a meeting of over two thousand people, suffering more or less from excitement, must lead to disorder and perhaps disturbance. No police officer worthy the name would have made the attempt. The police officer at Beadon Square acted with foolish precipitancy and is largely responsible for what has happened.

AMRITA BAZAR
PATRIKA.
7th October 1907.

1105. The *Amrita Bazar Patrika* is of opinion that the authorities are

Beadon Square disturbance.

bound to make due reparation to parties who have suffered as a result of the recent disturbances in Beadon Square. Morally and legally the robbed shopkeepers and wronged individuals can claim compensation. It recommends that the leaders should constitute a Commission for the purpose of instituting a thorough inquiry into the extent of damage suffered by the people, either owing to the incapacity or the rascality of the police.

AMRITA BAZAR
PATRIKA.
8th October
1907.

1106. Commenting on the looting which recently took place in the

Police lawlessness in Calcutta.

Northern part of Calcutta, the *Amrita Bazar Patrika* says it is not of much moment whether the looting was done by a number of constables of their own motion or under instructions from their superiors. When the police really looted the town at a time of peace, the conclusion is inevitable that there is no responsible Government in the country, and that the present administrators are unfit for the duties entrusted to them. The only way which can enable the authorities to escape from this charge is by proving that it was not the Police, nor the goondas nor hooligans at their instance, but others who did the looting.

HINDOO PATRIOT
8th October
1907.

1107. The *Hindoo Patriot* places the facts in connection with the recent

Police and goondas.

Calcutta riots before the Government of Bengal and the Commissioner of Police for such action as they may think fit to allay the public alarm. The Head of the Calcutta Police ought to lose no further time in reassuring the public mind by explaining why so many thousands of His Majesty's subjects were made over to the indescribable barbarities of goondas and rowdies, and why his own constables themselves took so large a part in perpetrating the horrors. This is a matter for a most sifting inquiry, and the journal hopes the Government of Bengal will do the needful.

BENGALIAN.
9th October 1907.

1108. Commenting on the Commission of Enquiry appointed in connection

The recent anarchy in Calcutta—a
Commission of Enquiry.

with the recent disturbances, the *Bengalee* is of opinion that the fact that no non-official gentleman has been associated with Mr. Collin speaks little for its statesmanship. The journal learns that the enquiry is to be held at the Police Commissioner's Office. In such a case where the police themselves are practically on their trial, it is considered as hardly fair that the enquiry should be held in an atmosphere surcharged with the spirit of their department

and under the very nose of their official head. The Presidency Commissioner's office is considered a more suitable place. The journal concludes with the hope that Mr. Collin will bring an absolutely unbiassed mind and a judicial temper to his work, and will allow no undesirable or alien influence to be brought to bear upon him from any quarter, however high.

1109. The *Amrita Bazar Patrika* is of opinion that the way in which the enquiry into the recent looting incidents in Calcutta is being conducted by the Presidency Commissioner has prevented a large number of people from approaching him and giving their evidence. On the whole the enquiry is bound to be of a very limited character and therefore of little use. It is stated that the shop-keepers who have been looted are under the impression that the Government will compensate them for the loss they have sustained, and if this expectation on their part is not fulfilled, there will be a great uproar in the community.

AMRITA BAZAR PATRIKA.
10th October 1907.

1110. *Bande Mataram* publishes a copy of a letter, dated 4th October 1907, addressed to His Honour the Lieutenant-Governor of Bengal by Babu Akil Chandra Chatterji, Civil Engineer, giving particulars of the police outrage committed on himself whilst travelling in a first class car in Cornwallis Street at 9 P.M. on the 3rd instant, and praying that His Honour may devise some means to prevent the recurrence of such murderous assaults by policemen in the employ of Government, aided by goondas.

Letter to His Honour the Lieutenant-Governor on the Police outragen.
BANDE MATARAM.
10th October 1907.

1111. The *Bengalee* protests against the quartering of a punitive police force in the Wazirpur Bazar. It involves very great hardship upon the people, especially at a time when they are just slowly emerging from the effects of a severe scarcity. It is a piece of cruelty to inflict upon them a yearly fine of Rs. 8,000 when they stand in need of help. Added to this the people have to suffer from the lawless violence of some of its members. It is not by means such as these that the contentment and happiness of the people are to be secured. The imposition of a punitive police force, maintained at the cost of the people, confounds the innocent with the guilty. It is a breach of the moral laws and is bound to discredit the administration, which makes no distinction between the innocent and the guilty, thereby intensifying the present discontent. The journal trusts that the punitive police will be withdrawn from Wazirpur and the neighbouring villages.

Punitive Police in the new Province.
BENGALUR.
9th October 1907.

(b) Working of the Courts.

1112. The *Amrita Bazar Patrika* learns that as soon as the editor and the printer of the *Barisal Hitaishi*, charged under section 124A, were committed to the Sessions, they were handcuffed and marched to jail by the military police. It declares that the practice is barbarous, and that there is no heroism in treating two human beings in this pitiless way when they are not murderers, cut-throats or regicides, but only political offenders whose guilt has yet to be proved.

The Barisal Hitaishi case.
AMRITA BAZAR PATRIKA.
5th October 1907.

1113. *Bande Mataram* is of opinion that the *Empire* errs grievously in thinking that police violence and hooliganism are the royal roads to peace and conciliation. Jamalpur has not pacified and conciliated East Bengal, and the Chitpur outrages will not pacify and conciliate Calcutta. The only result will be to more fiercely embitter the struggle. One other result there may be—to eventually dethrone the nationalist leaders and destroy their control over the van of the movement as the control of the Moderates has already been destroyed. For as the exasperation increases, their attempts to regulate the movement will be resented and themselves condemned as cowards and moderates at heart.

Novel ways of peace.
BANDE MATARAM.
5th October 1907.

BENGALUR.
5th October 1907

1114. The *Bengalee*, drawing attention to an extract from the proceedings of the *Sandhya* case, in which the Chief Presidency Magistrate refused to accede to the request of Mr.

Dass to stop the case as he had no food the whole day and it was physically impossible for him to proceed with the case, thinks that the temper disclosed by the Magistrate is exactly the reverse of judicial. Mr. Kingsford could easily have avoided being as discourteous as he was without any detriment to the cause of justice. Nobody would have expected that such a plea from a member of the Bar would have been handled in the way Mr Kingsford handled it. He would not have treated it in the way he did if it had proceeded from an English Barrister.

BENGALUR.
8th October 1907.

1115. The *Bengalee* considers the order issued by the Chief Presidency Magistrate forbidding Maulvi Leakat Hossain from taking part in public processions or in public meetings, as unnecessary and illegal. No disturbances have taken place by reason of the Maulvies speeches or processions, and consequently there is no justification for the order. The paper thinks the High Court should be moved to set it aside.

BANDE MATARAM.
10th October 1907.

1116. Commenting on the action of Mr. Dunlop, Magistrate of Noakhali, in inflicting a flogging on a young boy of respectable parentage who was charged with snatching away a silk chaddar from the person of a certain gentlemen, *Bande Mataram* remarks that the precedent established by the Chief Presidency Magistrate of Calcutta is being enthusiastically imitated by the district authorities. The journal declares that the bare statement of facts connected with the whipping is sufficient to fill any one with indignation: "Young Bengal can no longer be humiliated with impunity, and the bureaucracy is only courting disaster by seeking to repress youthful patriotism with such senseless and horrible persecution."

(h) General.

MUSSALMAN.
4th October 1907.

1117. Referring to the Sirajganj incident, in which Mr. Ainslie refused to allow Mr. J. Chowdhuri to enter the Jail, the *Mussulman* states that it is simply intolerable that a servant of the public, whom the people of India maintain, should use such words, as were made use of, towards an Indian of respectability and high position. In any other country but India the incident must have resulted in the exchange of blows and in the offender being ultimately mobbed. But the people here are too docile to do that. Will the Government maintain a supreme indifference in this matter?

MUSSALMAN.
4th October 1907.

1118. The *Mussalman* is of opinion that persecution as a rule injures the cause of its authors or perpetrators and furthers that of the persecuted. For a policy of repression and violence instead of improving the situation only tends to aggravate it. On the one hand it fails to strike terror into the heart of the people, by exasperating them, and to impart a healthy correction to the delinquent through heavy and monstrous punishments by generating a spirit of vengeful obstinacy. On the other it debases the morals of the authors by making them cry for more when the present measures seem to prove insufficient.

TELEGRAPH.
5th October 1907.

1119. The *Telegraph* declares that the arrest of Mr. A. C. Banerji for having "spoken sedition" opens a new chapter in the history of bureaucratic repression. It began by fighting written sedition in Bengal and newspapers fell victims to its wrath. Now the chance of spoken sedition has come. The journal is of opinion that the new move is another attempt on the part of the authorities to suppress *Swadeshi*. "The attitude of the Anglo-Indian press towards the movement,"

it says "and the action of the Government in inaugurating press prosecutions, interdicting newspapers, and arresting speakers is not conducive to peace. They do not show a genuine love for *Swadeshi*, nor do they betray a genuine desire to help the growth of an industrial India, in which her peoples will be given that variety of occupation which will bring peace and prosperity to the land now seething with distress and discontent."

1120. While thanking Mr. Keir Hardie for his straight forward denunciation of the "imperious Daniel of Sirajganj,"

Executive insolence.

the *Indian Empire* is grieved at the thoughtless conduct of Mr. Jogesh Chandra Chowdhury himself. He certainly ought not to have expected that he would be kindly treated by one of "those haughty beings" with whom the Bengalis have recently come into serious collision. If the conduct of Ainslie was disgraceful, that of Choudhury was thoughtless. Nothing more than bare technical courtesy can be expected from members of the executive. It was natural therefore that Ainslie would make good the opportunity to insult and humiliate him. Babu Jogesh should learn from this that in the eyes of the Anglo-Indian officials, high or low, a membership of the Legislative Council, or any such high office, occupied by an Indian is not of much moment, or why should Mr. Chowdhury be thus slighted.

INDIAN EMPIRE.
8th October
1907.

1121. *Bande Mataram* declares that the bureaucracy seems to be in great

Interference with our liberty of action.

dread of that old, indefatigable and devoted patriot, Maulvi Leakat Hossain. The Chief Presidency Magistrate seeks to penalize his patriotic activities under the pretext of safe-guarding the public peace. This interference with the freedom of a citizen is going unchallenged, and yet the people are guilty of wilful exaggeration when they say that the bureaucracy has adopted the Russian method of administration. People have so long strictly adhered to their programme of passive resistance and have scrupulously kept themselves within law and order. The bureaucracy drives them to meet violence with violence and afterwards makes that a pretext for prohibiting patriotic activities. When the people see that they are being thus deprived of all lawful means of pushing their propaganda, they will be compelled to draw in their horns, with what possibility the journal leaves the bureaucracy to imagine for themselves.

BANDE MATARAM
9th October 1907

1122. Considering that previous commissions of enquiry have invariably been disastrous to the interests of the

Royal Commission on Decentralization.

people, the *Amrita Bazar Patrika* has no faith in the Royal Commission on Decentralization. If the object of the Commission is to enhance the powers of District Magistrates it will not grant one jot of boon to the people but only further tighten the executive grip round their neck.

AMRITA BAZAR
PATRIKA.
10th October 1907.

III.—LEGISLATION.

1123. Referring to the constitutional reforms, the *Indian Nation* considers

Constitutional reforms.

two things to be essential for the good government of India and for self-government in particular. Englishmen who come out to India as administrators and teachers should be the best available. British rule in India can rest only upon proofs of British superiority in intelligence, character and capacity. As indigenous talent goes on developing the capacity of the teacher and the ruler must increase likewise, otherwise work will suffer and the prestige of British authority will decline. The rule should not only be capable but sympathetic. Englishmen and Indians must learn to feel a unity of interest in the welfare of the country. The rulers must be frank, generous and conciliatory, in addition to being wise and strong; and as the second condition, the people must be loyal and attached.

INDIAN NATION
10th October 1907.

VI.—MISCELLANEOUS.

1124. The country being just on the eve of Durga Puja, *Motherland* urges

Self sacrifice.

the necessity of self-sacrifice. India is at present passing through a silent revolution, and although touching examples of self-sacrifice are not altogether wanting, it is a matter

MOTHERLAND.
2nd October 1907.

of regret that in this land of the Aryan Rishis examples of men like Garibaldi, Mazzini, Washington and others have to be constantly held up to inspire people to keep on the right path. If the country has to be really regenerated, everything that goes against its time-honoured traditions has to be cast away as really prejudicial to its best interest.

BANDE MATARAM.
4th October 1907.

1125. *Bande Mataram* states that the Hindus have never been very fond of dogs. On the contrary they have a positive aversion for that class of animal, and judging

Muzzle your dog.

from the length to which the *Englishman* has of late run in the foulness and rabidity of its writings, the prejudice is not without excuse. Unclean as the species may be, they are sometimes necessary as watch dogs. The journal presumes it is for this reason that the bureaucracy feed and indulge the *Englishman* as a pet, although it has neither intelligence nor decency to recommend it. But indulgence has so far spoilt the animal and it is becoming something worse than a general nuisance. "We did not greatly mind the discordant barkings with which it pursued *Swadeshi* and nationalism, but now that it is beginning to beslander Indian womanhood with its unclean falsehoods, it is time that Sir Andrew Fraser bought a muzzle for this particular mongrel." The journal concludes by upholding the chastity of Indian women, and with the advice to the Lieutenant-Governor to "Muzzle your dog, Sir Andrew, muzzle your dog!"

BENGALURU.
4th October 1907

1126. Referring to the interview which some of the newspaper correspondents had with Mr. Keir Hardie, the *Bengalee* states

Mr. Keir Hardie interviewed.

that Mr. Hardie hopes for the day when India will be a self-governing country like Canada, and when she will no longer be a subordinate member of the Empire, but the controller of her own destinies, as an integral part of a confederacy of free States. This is the Congress programme, and the journal is glad to find so notable an adherent of it as the head of the Labour party in England. For the repressive police now in force, the journal states that Mr. Hardie can find no justification. He considers it a very great mistake. This will be the verdict of all right thinking men who do not look at things through official spectacles.

INDIAN MIRROR.
4th October 1907.

1127. Referring to the article in the September number of the *Nineteenth Century* headed "Moslem Menace" from the pen of Captain H. A. Wilson, the *Indian Mirror* thinks

Islam against Christendom.

it high time the West should pay heed to the warning voices, and avert all possibilities of a collision with the East. There cannot be the least doubt that the world is now subject to the most curious forces it has ever seen. "Here in India things are happening which are almost beyond the credibility of our senses." The newly formed Convention may establish peace between England and Russia, but it will not secure the peace of the East if the present conditions further develop. Nothing will be more disastrous to humanity than such a rupture as is apprehended by the *Nineteenth Century* writer; and it therefore behoves the wisest heads of both hemispheres to devise all possible means of promoting good feeling among the various contending races.

BANDE MATARAM.
4th October 1907.

1128. A correspondent of the *Bande Mataram* urges on the young men of Bengal the necessity, in view of the existing state of affairs, of refraining from contracting marriages for

Early marriage.

some time to come. In support of his suggestion, he says that as a result of marrying at an early age, young men are very often compelled to take employment under an alien Government in order to support their family. Most of them are consequently constrained to give up the high hopes they may have formed in their youth, and live in the suffocating atmosphere of a selfish existence. Thus, if a peremptory call is made upon their energies to stand by and do their duty to their country, the ties of domestic love fetter their actions. From the present state of things it is quite certain that friction between the alien bureaucracy and the Indian democracy is inevitable; and in order to show themselves equal to the occasion, it is imperatively necessary that some of them at least should for the present abandon all ideas of marriage and devote themselves to the cause of the country.

1129. *Bande Mataram* considers that there is necessarily something god-
 Less and anti-human in a creed that aims at the date-
 less perpetuation of the arbitrary sway of one people
 over another. Constant thoughts of how to forge the fetters enduringly round
 the hands and feet of a nation, so that it may be held helplessly to the ground
 and be sucked dry of all its life blood, must gradually brutalize the human heart
 and habituate it to a greedy vampirism that is bound, in its turn, to kill out
 one by one all those finer sentiments and considerations constituting the
 essence of what is meant by civilization. The *Times* and its allies are already
 betraying the unmistakable signs of such a complete dehumanization. Frustrated
 in its lying criticism of our men, it has now turned to a shameless and
 brutal attack on Indian women. This act of the *Times* reveals in a flash the
 true inwardness of the Imperialism that it so strenuously advocates.

BANDE MATARAM
 4th October
 1907.

1130. The *Bengalee* in drawing attention to the approaching anniversary
 of the Partition of Bengal on the 16th of October,
 declares that, though Mr. Morley in the plenitude
 of his power may regard the partition of Bengal as a settled fact, the nation
 will not accept his dictum. They are resolved, with the aid of the constitutional
 means at their disposal, to unsettle his "settled fact." It may take them
 long—it may not be accomplished in the life-time of this generation; but they
 know that no Government in the world can withstand persistent and ceaseless
 pressure in a just and righteous cause. "We have made it abundantly clear to
 the Government what we can do in the shape of organized effort. Our
 powers in this direction are likely to grow with the measure of our success.
 The forces of the age are with us, and the enthusiasm of our people will rise
 with every act of repression."

BENGALUR
 5th October
 1907.

1131. Referring to the boycott movement in India, the *Indian Empire*
 remarks that the greatest caution should be
 bestowed upon the infant trade of the country. In
 this respect every Indian has a duty to perform. The capitalist will find no
 better opportunity for the utilisation of his hoarded money. It is in his own
 interests as well as in those of his countrymen that he can now invest. But
 it is on the millions of Indian customers that the success of the movement
 depends. The Puja is approaching, and the journal urges the people to
 abstain from purchasing foreign goods and to stick to *Swadeshi* only. They
 must stand firm and not forget that in the struggle for boycott many of
 their friends and tender boys have mortally suffered.

INDIAN EMPIRE
 8th October
 1907.

1132. *Bande Mataram* declares that in badly governed countries like
 Russia, Turkey and India, the line of demarcation
 is very small between the police and the habitual
 criminal, the *badmash* and the hooligan whom it is their nominal duty to
 repress. The necessity of pampering the police so that they may be the faithful
 instruments of a small unpopular and insecure ruling class in coercing and
 breaking the spirit of the great mass of the people, inevitably removes all
 moral restraint, the ever present sense of duty, the fear of punishment and the
 abiding consciousness of being servants and not masters of the people, which
 can alone prevent such dangerous though necessary powers as those
 wielded by the police from becoming a curse instead of a protection to
 society. The almost universal habit of unpunished extortion and corrup-
 tion, the free indulgence in insolence and brutality which are the hall-
 mark of a serviceable Indian police, are not peculiar to them, but common
 to all despotically governed countries. Such a police naturally becomes the
 patrons and protectors of the *badmash* element. They keep it in control and
 punish individuals so far as suits their own purposes, that is to say, as far as it is
 necessary to keep the hooligan in terror and make him feel that the police is his
 master, but if the hooligan is subservient and willing to pay for impunity, the
 police, will wink at his anti-social pursuits and his particular offences and
 get the innocent punished, the better to screen their proteges.

BANDE MATARAM
 8th October
 1907.

BANDE MATARAM.
8th October
1907.

1133. *Bande Mataram* urges that public subscriptions should be raised for the purpose of compensating those shop-keepers who have lost their stock during the riots. It states that it is no use discussing the duties of the Government in the present case. Even if it is fully established that it was a protected hooliganism, the bureaucratic authorities are not going to show any substantial sympathy with the oppressed. On the contrary the supplicants for sympathy will certainly be asked to thank themselves and their own people. "But those who think that we should carry the masses with us in our present movement, ought to be careful that no undue stain is put on their patriotism. The bureaucracy is already trying to wean the masses from the movement; and if the pecuniary loss to which the poorer section of our people must at times be subject in consequence of the disturbances attending such an upheaval, is not to some extent made up, a complete organisation of the people's strength, in view of the repression which will be more and more severe every day, will hardly be possible." The journal recommends the above consideration to the administrators of the various national funds in Calcutta.

**AMRITA BAZAR
PATRIKA.**
10th October 1907.

1134. With reference to the article headed "Looking forward" which appeared in *Capital*, the *Amrita Bazar Patrika* writes:—

Present situation.

"At a critical moment like this, it is the duty of every Englishman, who has been able to keep his head cool, to come forward and tell the real truth, however disagreeable it may be. For there is no doubt that the governing authorities have lost the balance of their mind and are heedlessly committing blunder after blunder of a serious nature, with the result that nobody knows where the vessel of State may be drifting. If the situation was bad four months ago, it was worse during the next three months; and if it was intolerable only a month ago, it seems to be simply unbearable just now. In short, popular discontent is deepening day after day in a geometrical ratio; and the gulf that divides the people and the rulers is getting so wide that the chances of a rapprochement between them are vanishing very fast. The rulers are thus putting forward a problem which must dismay the stoutest heart, namely, whether it is possible for an alien people to govern another by not removing but intensifying their discontent."

BANDE MATARAM.
10th October 1907.

1135. *Bande Mataram* endeavours to show that national education is but the outcome of the boycott movement. It states that the demand for national education arose out of the menace to the patriotic activities of the students by the Education Department, through which the bureaucracy were endeavouring to control them. The demand was so imperative and it met with so great an amount of moral support from the people that it had to be satisfied within a few months from the time of its formation. Thus the boycott movement paved the way for the emancipation of education from bureaucratic control. Whatever the bureaucracy may do to retard the progress of *Swadeshi* in the land, will only nerve people to other acts of independence. Referring to the attempt on the part of the East Indian Railway Company to delay the transportation of *Swadeshi* goods, the journal warns the authorities that if *Swadeshi* dealers boycott the railways, the loss in railway revenue will at once convince them of their error.

The possibilities of the boycott.

BANDE MATARAM.
10th October 1907.

1136. Panchanan Chaudhury, writing to *Bande Mataram*, in connection with the recent disturbances, urges the necessity of adopting organised methods for the sake of self-defence. "There can be no sin taking the law in one's own hands when the law defeats its own ends and allows wrongs to go unpunished, and if the people do not rise to the occasion, they would be branded as traitors to the best interests of the country. There should be no craven weakness, no empty fear, in calling forth the dormant energies of our soul and in applying ourselves to the task of the political regeneration of our downtrodden country with a whole-hearted devotion. And it is in this way only we can sound the death-knell of an era of oppression through which we have now been passing."

OFFICE OF THE INSPR.-GENL.
OF POLICE, L.P.,
DARJEELING.

The 12th October 1907.

F. N. WARDEN,

Per. Asst. to the Insp.-Genl. of Police, L.P.